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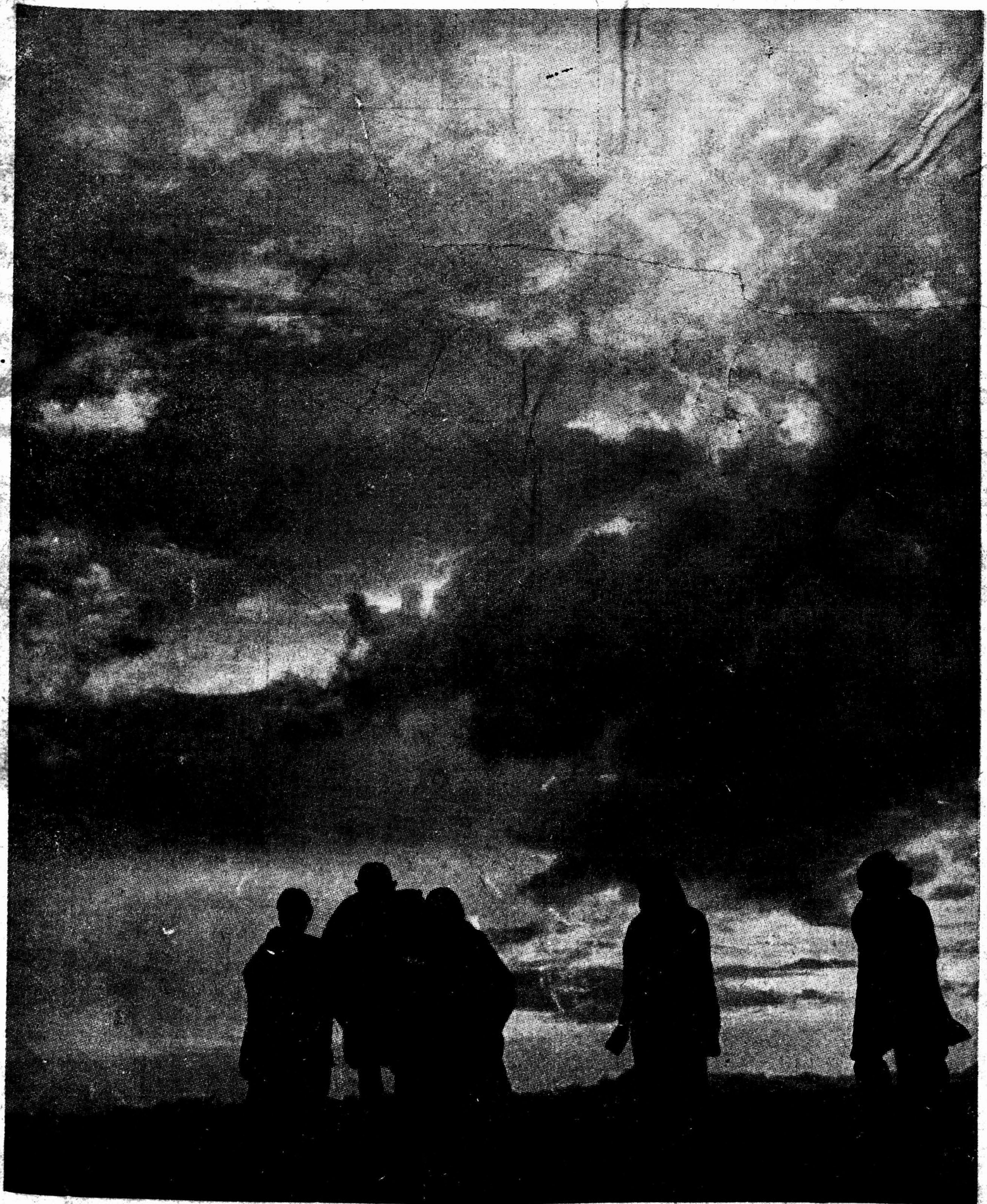
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THE LIGHT THAT ILLUMINES OUR PATH



OUR SERIAL STORY

(8TH INSTALMENT)

HOUNDS PASTURE

By Vincent Cornier.

SYNOPSIS OF PREVIOUS CHAPTER.

Thoroldan Priory, a grim old house at the edge of the North Yorkshire moors, is the centre of a grim and baffling mystery. A hound howls; a stranger arrives. This man Magerison takes up his quarter in the place. He has some hold over Thorold, the master of the Priory. He presumes on this to tell Dorothy Thorold, the old man's granddaughter, that he intends to make her his wife.

Magerison proves, and forces Thorold to admit that John Barnaby, who has worked as a servant in the Priory is in reality the next heir, and Dorothy's brother.

Looking for the hound Barnaby is shot in the shoulder, by someone hiding in Hound's Pasture, a field in which a treasure hidden by monks is said to be buried. The wound turns out to have been caused by a diamond, not a bullet.

duck shot in Hound's Pasture has its crop filled with gems worth two thousand pounds. While examining them Magerison is attacked by a ghostly monk, says Dorothy, who saw the thing 'materialise' behind him. He is knocked unconscious and the jewels are stolen.

Dorothy now betrays her love for him. Together they resolve to solve the mystery.

No one is found in the locked room in which the attack is made but while searching a spectral figure of a monk is seen. Magerison fires at it but it is not harmed! Dorothy accidentally grips a carved boss of oak and she and Magerison fall together through a secret aperture in the wall. Old Thorold bursts open the study door and Igod his confidential servant, and he, quarrel. Igod accuses his master of being a murderer.

Meanwhile Magerison and Dorothy Thorold explore the place into which they fell on the opening of the secret panel. They find themselves in a deserted lead mine gallery beneath the Priory. Igod and Thorold, baffled by the pair's disappearance decide to join forces. While they are talking Richard Leathley, Thorold's enemy suddenly appears—seemingly from nowhere!

Old Igod, the mater of Thoroldan and Leathley confer; Leathley traps himself—informing the two autocrats of the Priory that he is at their mercy. Meanwhile Magerison and Dorothy are busily exploring under the Priory, in the old lead mines.

They find in a subterranean chamber the body—long dead—of Thorold, the master of Thoroldan.

CHAPTER XX

Impasse

Confronted by the wreckage of all his long laid plans and confronted so greatly as now to be in the position of one suing for temporary peace instead of persisting in perpetual warfare. Leathley rocked himself to and fro and moaned.

"You murdered him, Leathley!" The remorseless accusation of old Thorold again was made. "And now you're going to tell us why?"

"An" if so be ye doesn't oppen thee gob ' truth and' nothin' but truth", Igod snarled the threat. "Aa'll limb thee. Leathley—Aa'll limb thee w' these hands o' mine, and t' Lord o' all just dealings'll help me t' find strength enow t' do it!"

Leathley looked up at last.

"It—it was an accident, Thorold!" he stated unsteadily. "I swear it was an accident—his death!"

"Rather late in the day, don't you think to plead that cause, Leathley?" Thorold's grin was cruel. "Just thirty years too late I should imagine."

The sneer goaded Leathley a little. For an instant he became his old-time implacable self.

"Well, as his remains can never be found my dear Thorold," he in turn grinned, "I really cannot see how such a point has any debatable value. He's under some five hundred tons of stone and has been for a generation!"

All of which would have proved a conversation as vastly intriguing as it would have been grimly amusing to the redoubtable Magerison who at that moment, away under the earth of Hound's Pasture, was confronted by the mummified body of the long dead figure of mystery the three men in the study of Thoroldan Priory were talking about so guardedly.

Thorold thought about that statement for upwards of two minutes before he ventured a reply taking the form of a leading question.

"Under five hundred tons of stone, you say? Um-m-m—and the treasure of Hound's Pasture lies there—bu-

had once been afraid of him were now, to a certain extent his masters and were beginning to think of the treasure of Hound's Pasture more than previously they had thought on the preservation of their own freedom (and their lives) when it was that his very name was a menace to them. "Probably" once more he uttered the non-committal word.

"Well," Thorold sighed, "since, as we have determined, a state of impasse has been reached—since neither Igod nor I fear you in the slightest; since you stand, Leathley self-confessed as the instrument, in part or in whole, of that man's death,



Gandhiji At Tree-Planting Ceremony

ried with him eh?"

"Probably!"

"Still guarding yourself Leathley? What a loss you are to the race that came out of Judah! No Jew since the redoubtable Shylock has shown one half the avarice and tenacity for gain that you have done, this thirty years gone by!"

There was no animosity now on Thorold's part nor was there any emotion betrayed by his level and dispassionate tones. He seemed to be lost in the rarer atmosphere of abstraction; mundanity had ceased for him, to be a factor sufficiently powerful to intrude. He was cogitating on the amazing perplexity of a nature that was so soured and warped and weaned from all humanity by the acquisitive urge to possess a tiny hoard of glittering stones—and of course, their equivalent wealth—that it could be easily inclined toward death: invulnerable before scorn but reticent and truculent at once before the slightest touch on that one and all-absorbing passion that influenced it. Leathley had not spent a sleepless night in thirty years, for all that something very akin to murder had lain on his soul; now it was all changed and it was Leathley who would know the restless insomnia of anxiety in the future. For those who

we'll find a panacea, I think, for the ills of the hour in—an alliance, my good Leathley—you understand?"

"I—I'm damned if I do!"

"You think I talk in riddles, eh?" "Talk—you can talk as you damn well like, Thorold, but you can't act—no more than—I can! You're right; we are in a state of impasse—you'll stick to your muttons and I'll stick to mine, thank you."

"Meaning?"

"That you ought to be thanking all the gods of chance that be that you've got across these thirty years without the hang-man's noose getting about your neck—justly or unjustly, Thorold," he snarled, and grinned again, coarsely, "or a charge of shot from the back of a wall, from my gun, knocking the daylight through you, without bothering about the treasure of Hound's Pasture. That's mine by all rights—and mine it shall be. You keep off the grass, Thorold; you've told me once to-night you've no need of money—I have."

"Oh, I don't want the treasure." Leathley's sullen face lighted up.

"You mean it?"

Thorold nodded—but old Igod smiled sardonically to a shadow. "You'll let me have—have a clear field then?"

"So far as Hound's Pasture itself is concerned, yes! What lies beneath

it is, of course, quite another matter." Leathley's smirk of satisfaction faded.

"Wh-what in hell are y' getting at," he roughly mounted.

"Well, for over a quarter of a century you've made a pretty fat income by wild fowling in the Pasture—carry on: I've no objections. But, you see, the lad who stopped the missile you fired at me—John Barnaby who lies upstairs now with his shoulder smashed to a pulp by your muddered designs, gets the treasure, from beneath Hound's Pasture, aye, if I have to spend my all to have it dug over inch by inch and down as deep as a coal mine!"

Leathley staggered and looked incredulous from Thorold's calm eyes to the mocking and wary orbs of Old Igod.

"Barnaby—John Barnaby; a—a damned cowman—general servant to—to the whole of the Priory—he's to have the treasure—"

"As he is entitled to it: yes!"

"Entitled to it?"

Certainly, my luckless Mr. Leathley—entitled to it. Ah, I forgot to tell you, you see, that John Barnaby has thrown up his recent—er—pursuit of cow-keeping for another and much more lucrative one."

Leathley gasped and looked wild.

"I—er—forgot to tell you that my recently acknowledged grandson—John Barnaby Thorold—being the heir to the estate is entitled to all—"

But Leathley, with a roar like a wild beast sprang forward at that and Thorold's mocking words gurgled away as a white light flashed before his eyes and a stunning blow crashed at his jaw.

CHAPTER XXI

Death and Treasure

When, in that grim stone chamber far below the surface of Hound's Pasture, Basil Magerison and Dorothy Thorold found the mummified thing that sat at a crumbling table with its dead feet in the fire bosomed dust of a treasure worth a king's ransom—no other emotion was greater in their minds than the sudden and awfully overwhelming desire for light. Panic, fear, dread, horror, all these, in their degree were submerged beneath the elemental terror of darkness which possessed them. The glitter from the rift in the spar which inlet moonlight and the cool air of the moorlands above them was not sufficient—light, broad, glaring, wild light they craved: and prayed for.

Magerison, calmer, then thought of something. In his pocket was an oil flask belonging to his gun. In that flask was tow for cleaning purposes. In another pocket he had a few cartridges—then he had his matches. He steadily assessed his wealth in such simple things, and how best to apply it to immediate needs. Thinking of the tinder-like shoring baulks set up all along the long deserted mine gallery he arrived at a decision.

So it came about that, after the opening up of three cartridges and the tearing down of sundry pieces of crumbling timber—by use of oil, tow and matches—he furnished himself with a most admirable supply of torches, and Dorothy Thorold, like some fair denizen of olden caves, fanned a steadily glowing fire set in a hole in the thick peat tan that made the floor of the monkish tunnels so resilient to the feet, and so sweet to the nostrils. She crouched there—fifty yards from the mouth of that horrid den of death—and kept her smoothing flames at a cheerful height what time her mate, flaming brand stuck in a rock crevice, explored the chamber.

This dead thing was the counterpart of Thorold; as has been said. But it was as though the master of Thoroldan Priory had been frozen with the icy touch of youth in some earlier day—the same massive head was here; the same wave of iron grey hair, going back to whiteness; the same hands; the same fierce jaw; the same close set Saxon ears and the same high-rigged Saxon cheek bones. But each attribute, despite long death, betrayed its subtle difference from the living Thorold. Here a tiny contrast; there a small halt between identical likeness and merely likeness—youth had been on this dead thing's brow when it was that he had died. That was the difference—that, accentuated by the old fashioned clothing still adhering dustily and greenly to the skeleton body.

Before the body was the rude table on which the living man had been working at the moment precedent to his death. It was plain to be seen in what he had been engaged.

For he had been counting miserably his strange hoard: that load of wealth in plate and pearls and gems and manuscripts that the monks of Thoroldan Priory had hidden at the time of the Reformation. Thick with dust a diary was open on the table before the dead right hand and

(Continued On Page 31)



MAHATMA. "LED OF THE SPIRIT"

(BY WALTER LIPPMANN)



IN THE life and death of Mahatma Gandhi we have seen re-enacted in our time the supreme drama of humanity. Gandhi was political leader and he was a seer, and perhaps never before on so grand a scale has any one sought to shape the course of events in the world as it is by the example of a spirit which was not of the world as it is. Gandhi was, as St. Paul said, transformed in the renewing of his mind, he was not "conformed to this world". Yet he sought to govern turbulent masses of men who were still very much conformed to this world, and have not been transformed. He died by violence as he was staking his life in order to set the example of non-violence.

Thus he posed again the perennial question of how the insight of the seers and saints is related to the work of legislators, rulers, and statesmen. That they are in conflict is only too plain and yet it is impossible to admit as Gandhi refused to admit that the conflict can never be resolved. For it is necessary to govern mankind and it is necessary to transform men.

Perhaps we may say that the insight of the governors of men is, as it were horizontal. They act in the present, with men as they are, with the knowledge they possess, with what they can now understand, with the mixture of their passions, and desires and instincts. They must work with concrete and with the plainly and generally intelligible things.

The insight of the seers, on the contrary, is vertical. They deal, however wide their appeal with each person potentially, as he might be transformed, renewed and regenerated. And because they appeal to experience which men have not yet had, with things that are not at hand and are out of their immediate reach, with the invisible and the unattained they speak and act, as Gandhi did, obscurely, appealing to the imagination by symbolic evocation and subtle example.

The ideals of human life which the seers teach—non-resistance, humanity, and poverty and chastity—have never been and can never be the laws of a secular society. Chastity, consistently



WALTER LIPPMAN, Famous Political Columnist And Analyst-USIS PHOTO

and habitually observed, would annihilate it. Poverty, if universally pursued would plunge it into misery and disease. Humility and non-resistance if they were the rule, would mean the triumph of predatory force.

Is it possible that the greatest seers and teachers did not know this, and that what they enjoined upon men was a kind of suicide and self-annihilation? Obviously not. Their wisdom was not naive and it can be understood if we approach it not as rules of conduct but as an insight into the economy and the order and the quality of the passions.

At the summit of their wisdom what they teach is, I think, not how

in the practical issues of daily life men in society can and should behave but to what ultimate values they should give their allegiance. Thus the injunction to render unto Caesar the things that are Caesar's is not a definite political principle which can be applied to define the relation of Church and State. It is an injunction as to where men shall have their ultimate obligations that in rendering to Caesar the things that are Caesar's they should not give to Caesar their ultimate loyalty but should reserve it. In the same manner to have humility is to have in the last reaches of conviction, a saving doubt. To embrace poverty is to be without possessiveness and a total attachment to things and to honors. To be non-resistant is to be at last non-competitive.

What the seer points toward is best described in the languages of St. Paul as the creation of the new man, "And that ye put on the new man, which after God is created in righteousness and true holiness." "What is this new man? He is the man who has been renewed and is no longer under a schoolmaster", whose passions have been altered, as Gandhi sought to alter the passions of his countrymen, so that they need no discipline from without because they have been transformed from within. Such regenerated men can as Confucius said, follow what their hearts desire without transgressing what is right. They are 'Led of the spirit' in the Pauline language, and therefore they 'are not under the law'.

It is not for such men as them that Governments are instituted and laws enacted and enforced. These are for the old Adam. It is for the aggressive possessive carnal appetites of the old Adam that there are punishments and rewards, and for his violence a superior force.

It is only for the regenerate man, whose passions have been transformed, that the discipline of the law and of power are no longer needed, nor any incentive or reward beyond the exquisite and exhilarating wholeness and unity and freedom of his own passions. —(Courtesy: "New York Herald Tribune".)

Mahatma In Calcutta

STORY OF 30 DAYS OF PEACE MISSION

By Atul Chandra Banerjee

In this article the author, who is a prominent journalist of Calcutta, makes a running chronicle of events of one month of Gandhi's stay in Calcutta in 1947. Gandhi left the city on Sunday, September 7, never to return in body.

Mahatma Gandhi had visited Calcutta many times but the people of the city will ever remember with gratitude his last stay in the city. On that occasion he was here exactly for thirty days—from August 9 to September 7, 1947; and this one month marks a very important chapter in Gandhi's eventful life. The city was in the midst of a terrible communal strife which had begun with the Direct Action launched by the Muslim League on August 16, 1946. It was a ding-dong battle; and with the hand of protection having been removed from the Muslims with the shifting of the League Government to Dacca, the Hindu disturbing elements had taken an upper hand and the very existence of Muslims in the city was threatened. It was a dark day both for the Hindus and Muslims. The citizens were living in constant dread and peaceful conditions had almost departed from the city. It was at this time that Gandhi arrived in Calcutta and worked a miracle in restoring peace and tranquillity in the city almost overnight.

Gandhi arrived in Calcutta on Au-



THERE WAS NOBODY MORE SERIOUS THAN MAHATMA GANDHI WHERE SERIOUSNESS WAS NECESSARY—BUT HE IS WELL-KNOWN ALSO FOR HIS INNOCENT AND PUNGEANT JOKES.

gust 9 from Patna and went to the Sodepur Ashram. His original plan was to proceed to Noakhali, where he had left his peace mission unfinished. In his after-prayer speech at the Sodepur Ashram also he reiterated his intention to start for Noakhali. But he was destined to remain in the city much longer, as the communal situation needed his immediate attention. Gandhi conferred with the Premier of West Bengal, Dr. P. C. Ghosh, Mr. S. M. Osman, the Mayor of Calcutta and Sir Frederick Burrows, the Governor of Bengal. Mr. Osman appraised Gandhi of the Calcutta situation from the Muslim League point of view.

In his after-prayer speech that afternoon, Gandhi referred feelingly on the Calcutta riots and said that he had been listening to the woes of the citizens throughout this day. He said that he had been rightly asked to carry on in Calcutta and from a pot of water over the raging fire that was burning Calcutta before he went to Noakhali. He devoted the whole of his address that afternoon to the situation in Calcutta. He condemned the acts of hooliganism and appealed to both the communities to be sensible and reasonable.

Hint Of Fast

Next day came the announcement (Continued On Page 30).



FROM MAHATMA'S LOG

I HAVE been a 'gambler' all my life. In my passion for finding truth and in relentlessly following out my faith in non-violence, I have counted no stake too great. In doing so I have erred, if at all, in the company of the most distinguished scientist of any age and any clime.

MY NON-VIOLENCE does not admit of running away from danger and leaving dear ones unprotected. Between violence and cowardly flight, I can only prefer violence to cowardice. I can no more preach non-violence to a coward than I can tempt a blind man to enjoy healthy scenes. Non-violence is the summit of bravery. And in my own experience, I have had no difficulty in demonstrating to men trained in the school of violence the superiority of non-violence. As a coward, which I was for years, I harboured violence. I began to prize non-violence only when I began to shed cowardice.

I am not ashamed to stand erect before the heroic and self-sacrificing revolutionary because I am able to pit an equal measure of non-violent man's heroism and sacrifice untarnished by the blood of the innocent. Self-sacrifice of one innocent man is a million times more potent than the sacrifice of a million men who die in the act of killing others. The willing sacrifice of the innocent is the most powerful retort to insolent tyranny that has yet been conceived by God or man.

ASSAULTS have been made on my life in the past, but God has spared me till now, and the assailants have repented for their action. But if someone were to shoot me in the belief that he was getting rid of a rascal, he would kill not the real Gandhi, but the one that appeared to him a rascal.

I have learnt through bitter experience the one supreme lesson to conserve my anger, and as heat conserved is transmuted into energy, even so our anger controlled can be transmuted into a power which can move the world.

I am nothing but a mere lump of earth in the hands of the Potter. Truth and Love—AHIMSA—is the only thing that counts. Where this is present, everything rights itself in

the end. This is a law to which there is no exception.

A drop in the ocean partakes of the greatness of its parent, although it is unconscious of it. But it is dried up as soon as it enters upon an existence independent of the ocean. We do not exaggerate

ings of a soul striving to lay his weary head in the lap of his maker.

PEACE will never come until the Great Powers courageously decide to disarm themselves. It seems to me that recent events must force that belief on the Great Powers. I have an implicit faith, a faith that today burns



Gandhi at Ramdhan

By Nandalal Bose

—(Courtesy: "Visvabharati", Santiniketan).

when we say that life is a mere bubble.

brighter than ever, after half a century's experience of unbroken practice of non-violence—that mankind can only be saved through non-violence.

I have made the frankest admission of my many sins. But I do not carry their burden on my shoulders. If I am journeying Godward, as I feel I am, it is safe with me. For I feel the warmth of the sunshine of His presence. My austerities, fastings and prayers are, I know, of no value, if I rely upon them for reforming me. But they have an inestimable value, if they represent as I hope they do, the yearning

BRUTE force has been the ruling factor in the world for thousands of years, and mankind has been reaping its bitter harvest all along, as he who runs may read. There is little hope of anything good coming out of it in the future. If light came out of darkness, then alone can love emerge from hatred.



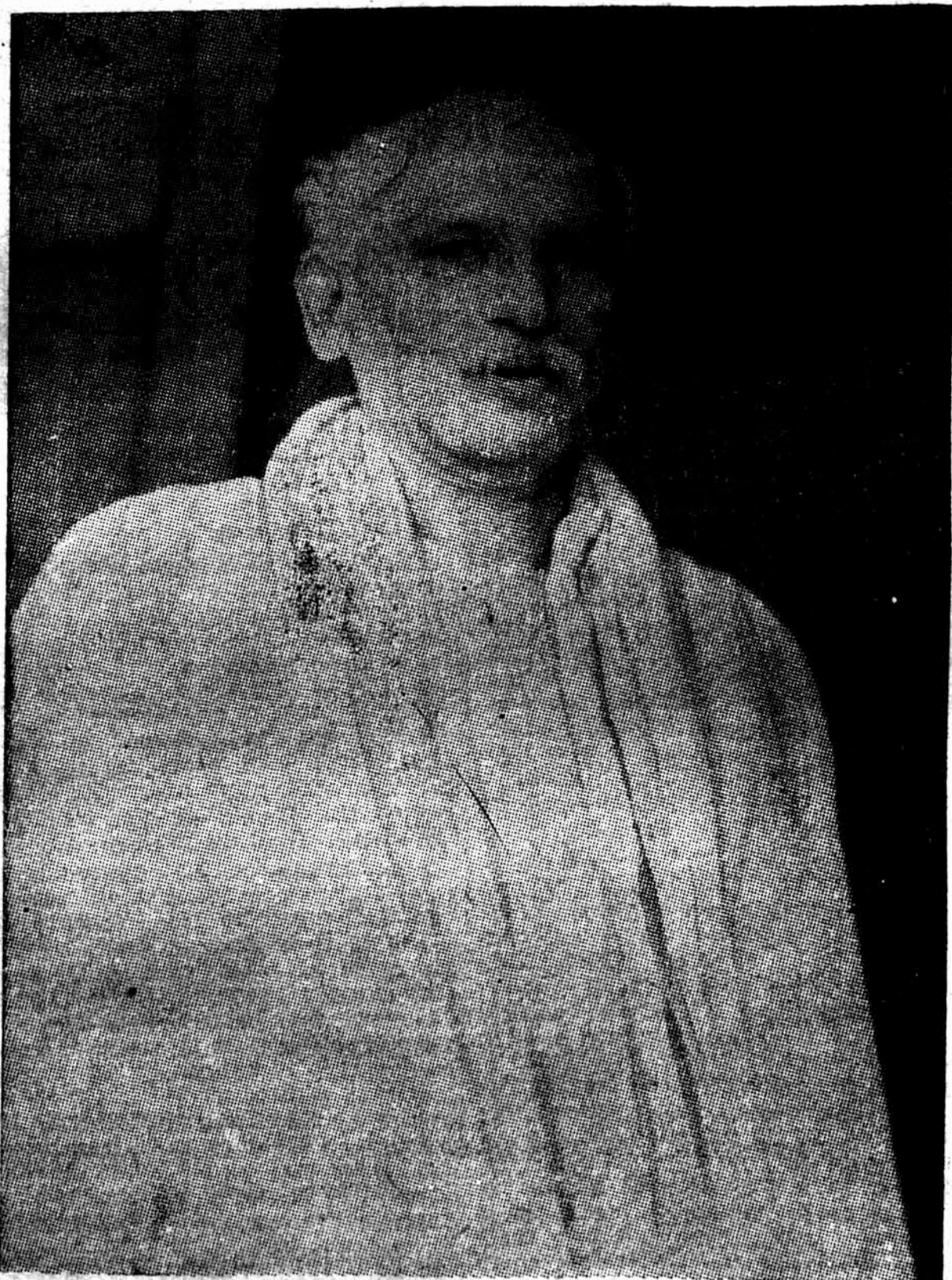


"Gandhiji's conception of truth was not merely to lay bare all facts, but to maintain no reservations about them of any kind. There was unfailing harmony between his precept and example. He always stood for the integrity of the spoken word and always meant what he said, and did what he meant," says Congress President Dr. Pattabhi in this exclusive article to the "Bombay Chronicle Weekly" on

Gandhi, The Full Man

Dr. Pattabhi Sitaramayya

It is not possible to obtain the full vision of a multifaceted object in one view. A human being is an object of three dimensions. Has it ever occurred to you that you can catch a profile view, a frontal view and a hind view of him; all at once? never of all



the three views together. Yet without the three, it cannot be a complete view. That is not all; one view may be particularly beautiful, another may be even ugly; and it is up to a person to misunderstand the view by equating it to the one or the other and then regarding it as ugly or beautiful or even carrying on an acrimonious controversy over the matter.

No Opacities Anywhere

If such be the difficulty with regard to the physical dimensions of a body, which are palpable and perceptible,

how much more should it be difficult to picture to oneself the impalpable, intangible qualities of head and heart which make up "character" and endow one with what we call personality. Even in ordinary beings, we come across variations of character—presenting a variety of moods and temperaments, which it is not always easy to scan and scrutinize. When we come to a philosopher and prophet, a saint and seer, this difficulty, one is apt to think, should become greatly aggravated and augmented. It may not, however, be so for the higher the altitude on which a person stands, the more

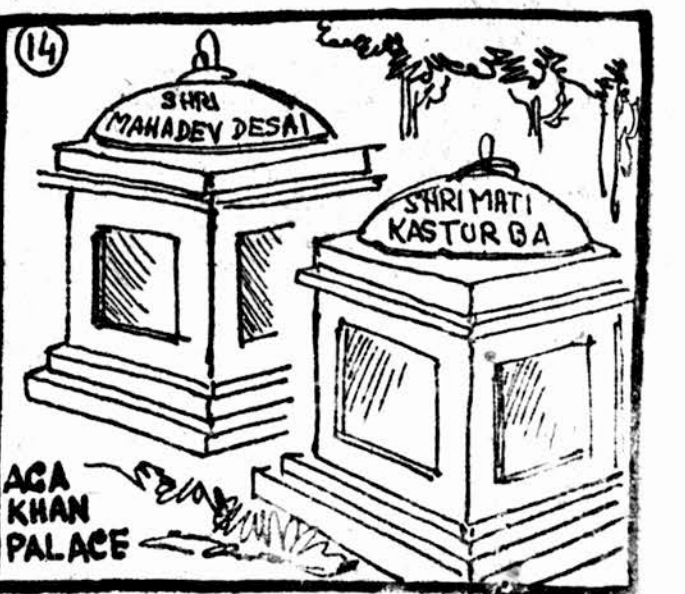
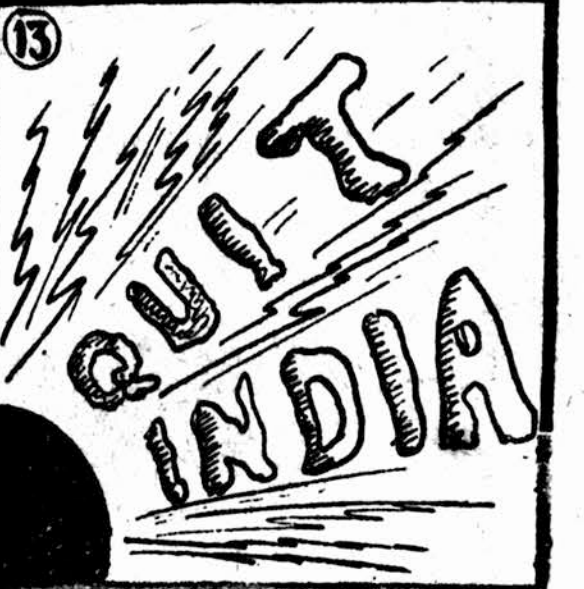
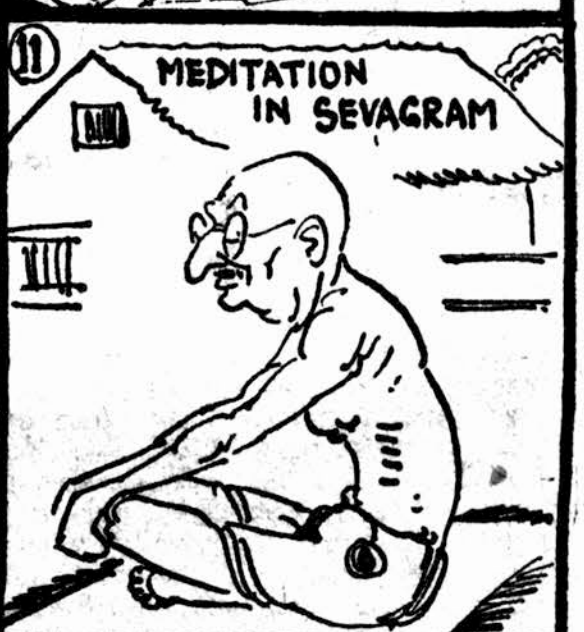
easy to get a comprehensive view of all these attributes which constitutes what is compendiously known as character.

Mahatma Gandhi stood on such a high pedestal. Moreover his was such a transparent character that there were no opacities anywhere which hid the inner treasures of his temperament, frame of mind, attitudes and affections, attachments and detachments, predilections and prejudices from public vision. He was essentially a human being, but one who had burnished every facet of his character and exposed it to the full blaze of publicity. His conception of Truth was not merely to lay bare all facts but to maintain no reservations about them of any kind. That was evident when the District Magistrate of Champaran withdrew in 1917 his insulting letter to Mahatmajee and the latter forbade a copy of it from being preserved in the archives of Satyagraha. A similar situation arose when Mr. Emerson, Home Secretary, withdrew his insulting letter to Gandhiji during the first week of the Gandhi-Irwin negotiations, i.e. about the 22nd February 1931 in Delhi. Likewise, his standards of Ahimsa would not permit him to tolerate ironical or sarcastic references to esteemed leaders of the Congress. The writer was once the recipient of a gentle reprimand—expressed by a stare and an unpraised brow, when a jocular reference was made to a deceased leader.

Philosophy Of Non-Possession

But to say that Gandhiji led a full life is not enough, he demanded that the life led by every Satyagrahi and every Congressman should be a full life too. It is not enough if you spin, you must spin well. It is not enough for you to befriend a Muslim, you must promote communal harmony. It is not enough if you remove untouchability which is physical; you must admit the Harijan to social equality in respect of tanks, taps and wells, schools and workshops, hostels and hospitals. That was not sufficient either. You must admit them to temples. There still remained something left—and that was that the economic position of the Harijan must be raised for he is still a serf in reality though not in name, as a farm servant and tiller of the soil. Gandhiji's cardinal tenets of aparigraha or non-possession were an extreme representation of the basic foundation of reorganized society in which no one shall live on interest or dividends accruing from his own or

Continued On Page 28



The Co-operative movement was introduced in India more than forty years ago. A survey of the present working condition of the movement will reveal that it has not still emerged from its infancy and is found to be still plodding its way in the atmosphere of uncertainty and indifference.

If there is sincerity all round that the movement should get itself deep-rooted, then it is worthwhile taking into serious consideration the writer's

PLEA FOR CO-OPERATIVE COMMONWEALTH

By K. T. Mantri,

CHAIRMAN, CONSUMERS' CO-OPERATIVE SOCIETIES FEDERATION

INDIA HAS NOW WON POLITICAL INDEPENDENCE AND HAS BEEN WORKING TOWARDS THE ESTABLISHMENT OF AN EFFECTIVE DEMOCRACY WHEREIN THE WILL AND VOICE OF THE PEOPLE WILL PREVAIL. IN ORDER TO ACHIEVE THIS END IT IS NECESSARY THAT EVERY CITIZEN MUST BE AN EFFICIENT MEMBER OF THE SOCIETY CAPABLE TO TAKING HIS PART IN THE AFFAIRS OF THE COUNTRY.

Towards this end our Central and Provincial Governments are striving in various ways such as the re-orientation and expansion of education, improving the lot of workers and peasants, development of land and industries, etc. The Indian National Congress has now declared the establishment of a Co-operative Commonwealth in India as the nation's aim

A Vision To Be Realised

The establishment of a Co-operative Commonwealth in India is, no doubt, a distant vision but is quite capable of being realised sooner or later. The two things, which will play a distinctive role more than others towards this objective are sound universal education and a network of co-operatives which will raise the cultural and economic standards of the working and middle classes.

The curse of India is its poverty but surely its greater curse is the lack of planned economy among the poor and even among the middle classes. Laws are being enacted and implemented to assure the toiling masses a living wage, profit-sharing, unemployment insurance and other amenities of life. This will, no doubt, improve the incomes of the working classes. In fact the working classes are, at present, getting better salary than before. In a majority of working class families there are more than one earning member and the aggregate income of a family compares favourably with that of a college lecturer. However, the lot of the former has not improved owing to the habit of uneconomic spending and not only to the soaring prices of the essentials of life. Thus it is not the increased wages alone that will bring happiness and peace to the working class families but it is also the proper way of spending whatever they earn.

The Weight Of The Burden

It is here that Consumers' Co-operative Societies have to play their role. It must be remembered that the major part of the money of the working classes and even of the middle classes, goes to buy the essential articles of food and clothing. They have to purchase these at much higher prices than the cost of production or wholesale import justifies. The difference between the production cost and the selling price of these articles, which is termed as the middleman's profit, is too great for the teeming masses to

bear and they are crushed under it.

It is this gulf between the producer or the wholesaler and the ultimate consumer that the consumers' co-operative societies endeavour to eliminate or at least minimise.

These co-operatives do not only supply the consumers with the essentials of life at cheaper prices but also supply better quality than the ordinary traders.

Besides the fair prices and better quality of the essentials of life the co-operative consumers' societies confer on the consumer, many other benefits which will contribute materially towards the building of an economically self-sufficient and politically democratic society. They teach him the importance of cash-payment for the purchases he makes. Because that is the fundamental principle of the co-operative buying and selling laid down and strictly followed since the days of the Rochdale Pioneers. They thus teach him the habit of cutting his coat according to cloth. They also open him the scope for depositing his small savings which the big banks do not.

A Training In Democracy

Another and very important benefit which the co-operatives confer is the training that they give to the common man in the democratic methods of administration. The capital is raised by small shares and is spread over as large number of shareholders as possible. Every shareholder has one vote at his society's affairs irrespective of the number of shares he holds in it. The management of his society is in the hands of a body elected by the shareholders themselves. The profits, whatever they may be, are shared both by way of dividends or pro rata bonus or they are utilised for a common purpose or purposes decided upon by the shareholders.

ALL THESE ARE ELEMENTS FUNDAMENTAL TO DEMOCRACY AND THE LARGER THE NUMBER OF THE CITIZENS ARE BROUGHT WITHIN THE SPHERE OF CO-OPERATIVE SOCIETIES THE GREATER ARE THE CHANCES OF A SUCCESSFUL DEMOCRACY.

From the figures available it appears that in 1935 one third of the entire population i.e. about 1½ crores of the United Kingdom was associated with the co-operative movement which also provided regular employment under good conditions to more than a quarter million workers and its advocates expected that the time was not distant when a great majority of the fifty million population of that country would be co-operators and the co-operative movement would be recognised and accepted as a main agency of national supply. Later statistics of the progress that the movement must have made in U. K. during the last thirteen years are not available. But it is clear as to how much importance the mother of democracies has been giving to the movement as an effective means of



PANDIT JAWAHARLAL NEHRU, MAHATMA GANDHI'S "POLITICAL HEIR", ALWAYS RELIED UPON HIS "MASTER'S" ADVICE AT ALL TIMES OF CRUCIAL DIFFICULTIES.

stabilising their hard-earned and jealously guarded democracy. Many other European countries and the United States and Canada in America have also made a great advance in this movement. To these countries the co-operative movement is an alternative to predatory capitalism and self-seeking private enterprise as a working alternative to an outworn system it is attempting to replace. (This para is based on the information given and thoughts expressed in "Towards Co-operative Commonwealth" by T. W. Mercer).

The Co-operative Societies can prove a very powerful means to bring about the economic stabilisation among the workers, peasants and the middle classes. The co-operative field is not confined to any particular human activity. There is not a single aspect of the people's economic life which co-operatives cannot touch and enrich—from large scale activities such as agricultural and dairy farming, House building, supplying of consumer goods, shoes, cloth and fuel to little articles of daily domestic needs such as the preparation of pickles, Jams and condiments, fancy clothing, wire-articles, toys made on a commercial scale. These latter need a modest capital which can be raised by shares of a small value which can be subscribed to by persons even of limited means. The Co-operative Societies can provide the initial capital or supply material to persons versed in the several skills, offer to sell their finished articles at showrooms or exhibition sales at a reasonable commission and give them the remaining profit. These small home-industries when properly organised can turn the whole population into self-reliant citizens, stabilise the domestic economy of thousands of families and thus raise the standard of living of the whole society.

Large-Scale Production

The above account will show the potentialities of the Co-operative Societies in general in the economic stabilisation of a country and the urgent need of spreading a net-work of such societies all over our country if Free India is to achieve its goal of a Co-operative Commonwealth at an early date. It must, however, be borne in mind that isolated Co-operative efforts will not make satisfactory progress towards the goal unless production, on a large scale, of the Consumer goods is effected on Co-operative principles. And such large scale production is not practicable by individual societies in the absence of some kind of a Central Organisation to which the individual societies in a particular region are organically bound up and entrust it with the entire supply of the essential goods to meet the needs of the millions of their consumer members. In fact, a time comes in the life of a Co-operative society or societies when they incur the jealousy of the unfriendly middlemen and the

private manufacturers if they solely depend upon them for the supplies. These men have more than one way of strangling the poor societies by stopping their supplies.

In order to safeguard the growth of the individual societies, the western countries wherever the co-operative movement has been thriving have set up Central Organisations of the type of the Co-operative Wholesale Society or the Scottish Co-operative Wholesale Society of the United Kingdom.

These C.W.S.'s themselves manufacture a number of articles of daily use under their own administration and supply them to the member societies. They have their own Co-operative Banks and Insurance societies. In 1934 the assets of the Co-operative Bank of the C.W.S. were eighty million pounds and those of the latter over 18 million pounds. They paid more than three million pounds in satisfying more than three thousand claims in that year. The volume of the co-operative business of these societies can be gauged by the following account of their position given by T.W. Mercer in his book "Towards Co-operative Commonwealth". The members of the retail distributive co-operative societies when reckoned in terms of households now constitute approximately one half of the whole wage-earning and wage-spending population of this country. Together they transact a wholesale and retail trade of more than £337,000,000 a year and the total value of the movement's own combined production was much in excess of eighty million pounds.

Britain's Example

"These Co-operators collectively own sixty thousand acres of the soil of England in addition to possessing large tracts of land in British territories overseas and their business as importers and exporters forms a not unimportant part of Great Britain's Imperial and Foreign trade. Their Central and Branch stores are numbered in tens of thousands and the movement's building operations are so extensive that Co-operation is today one of the biggest builders of this country. There are very few fields of production for domestic use in which the movement is not a big producer and supplier and in more than one of the great manufacturing industries co-operation is already becoming powerful.

"Nearly 300,000 workers—for great numbers of whom pensions at the age of sixty-five are already voluntarily assured, now have regular employment in the movement's service and in its last complemented year, the movement paid £36,533,000 in weekly wages or monthly salaries. Co-operative Societies sold or manufactured 143,998,225 gallons of milk, so handling approximately one-fifth of the nation's milk

(Continued On Page 27)



GANDHIJI CAREFULLY SCRUTINISING MAHADEO DESAI'S DRAFTS—MAHADEOJI HAS BEEN OFTEN COMPARED TO BOSWELL OF JOHNSON'S FAME.

Woman's Page In Freedom History

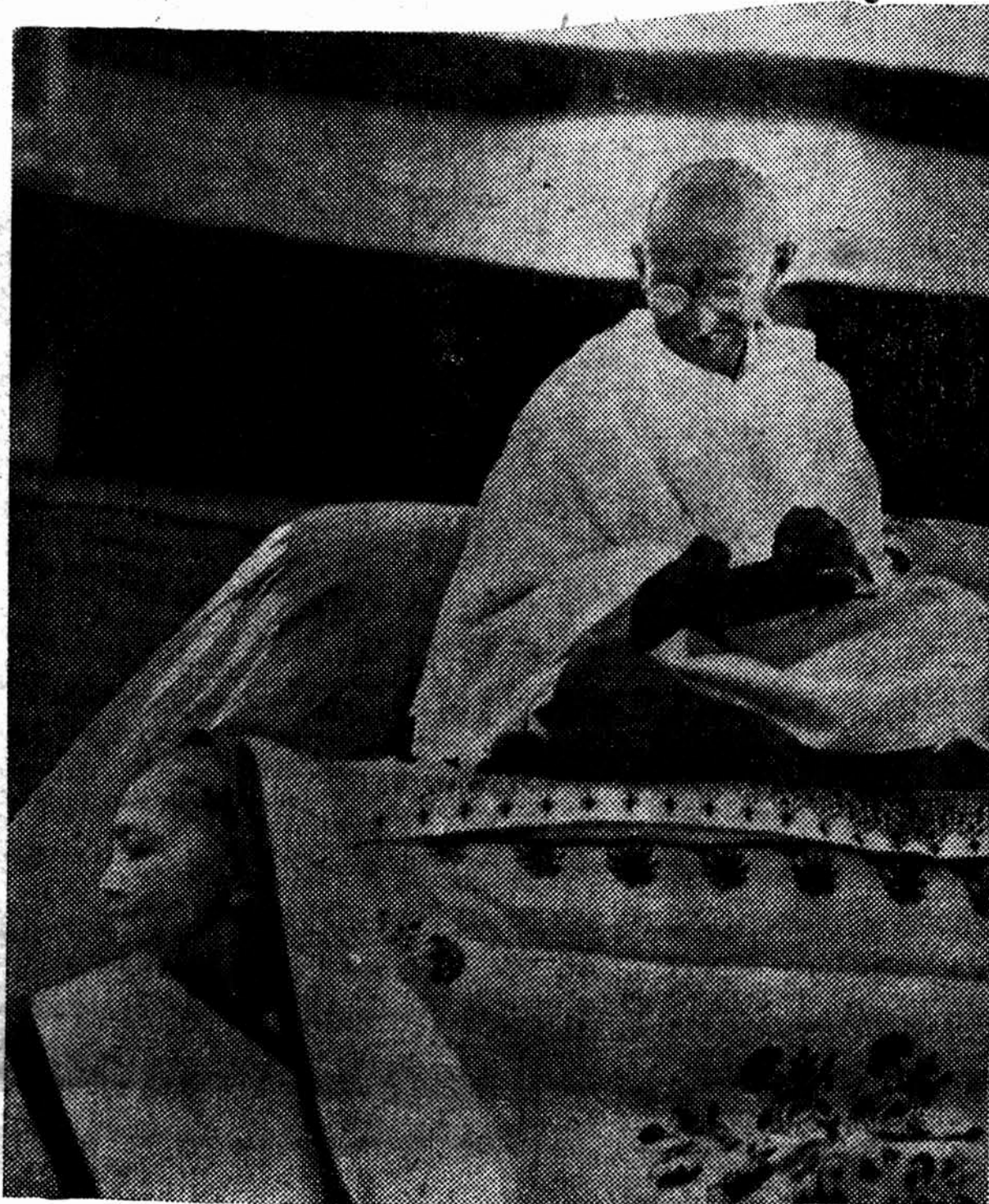
MAHATMA AS LIBERATOR

BY KAMALADEVI CHATTOPADHYAYA

THE great leap forward made by the Indian women is one of the significant milestones in our national progress. Cramped by age and old customs and bound down by hide-bound traditions, they had lain languishing behind the four walls of their little domestic yard, seemingly untouched by the passing juggernaut of swift changes, until one day almost like a tornado the great gale of nationalism swept the land, crashing down the ancient landmarks and setting into motion new currents, weaving new patterns of thought and living and breaking through and across the deep cuts of ancient usage. Movement is the law of life. But it is given direction and form by man. He who rides the crest, guides the movement. He gives meaning to the inspiration and shape to the tide. Gandhiji has been one such leader. But Gandhiji is much more than a leader of a political movement. He is the creator of a new technique of living based on non-violence. But non-violence can be the expression of only a well-adjusted society, and this can only come out of a unit whose every constituent is free and untrammelled, where one section does not dominate over the other. This logically means, he must also stand for an equality of status and a free comradeship between the sexes. For maladjustment must necessarily lead to hatred and conflict, while balance leads to harmony which is peace. Gandhiji's attitude towards women is therefore influenced by more than mere humanitarianism. It is part of his philosophy of life, as he puts it in his own inimitable way.

Equality Of Sexes

Writing on this question Gandhiji says: "My own opinion is, that just as fundamentally man and woman are one, their problem must be one in essence. The soul in both is the same. The two live the same life, have the same feelings. Each is a



BAPUJI AND BA—HIS LIFE-LONG COMPANION—BA SUFFERED NOT LITTLE FOR THE COUNTRY WITH AND WITHOUT BAPUJI.

The liberation of the forces of femininity and momentum of India's freedom fight, has been one of the miracles wrought by Gandhiji. His clarion call roused the proverbial domestic drudge to tear herself away from the kitchen to become the salt-law-breaker at Dandi and to be the heroine in subsequent national movements, facing lathis and bullets in a non-challant manner. She gave a meaning and reality to the non-violent struggle, which she alone could give. Summing up this unique achievements in this exclusive article, Smti. Kamaladevi says "what social reformers had been struggling to achieve over half a century, Gandhiji did almost overnight."

complement of the other. The one cannot live without the other's active help. The division of the spheres of work being recognised, the general qualities and culture required are practically the same for both the sexes. Woman is the companion of man, gifted with equal mental capacities. She has the right to participate in very minutest detail in the activities of man, and she has an equal right of freedom and liberty with him. She is entitled to a supreme place in her own sphere of activity, as man is in his. This ought to be the natural condition of things, and not as a result only of learning to read and write. By sheer force of a vicious custom, even the most ignorant and worthless men have been enjoying a superiority over women which they do not deserve, and ought not to have. Many of our movements stop half way because of the condition of our women. Much of our work does not yield appropriate results. Man and woman are of equal rank, but they are not identical. They are a peerless pair, being supplementary to one another; each helps the other, so that without the one the existence of the other cannot be conceived, and therefore, it follows as a necessary corollary from these facts, that anything that will impair the status of either of them will involve the equal ruin of them both.

Interpolations

He realised only too well that ancient usages outgrow their use, that a path once clear gets overrun by wild growth, that a well once clean can become contaminated by fungus, that to pursue such a way is to get lost in a wilderness, that to continue to drink at such a well is to suck in disease germs. Commenting on the attitude of the smritis towards women, Gandhiji says: "The saying attributed to Manu that for woman there can be no freedom is not to be sacrosanct. It only shows that, probably, at the time when it was promulgated, women were kept in a state of subjection."

It is irreligion to give the religious sanction to a brutal custom. The smritis bristle with contradictions. The only reasonable deduction to be drawn from the contradictions is that the texts, that may be contrary to know and accepted morality, more especially to the moral precepts enjoyed in the smritis themselves, must be rejected as interpretations. Inspiring verses on self-restraint could not be written at the same time and by the same pen that wrote the verses encouraging the brute in man. It is sad to think that the Smritis contain texts which can command no respect from men who cherish the liberty of women as their own, and who regard her as the mother of the race." He lashed out against obsolete customs, which masquerading under religious guises inflict untold suffering upon the weak and the helpless. Like Christ in the Temple of Jerusalem, his strong arm grips the broom to wipe the place clean of unclean things, for surely God can dwell only where man can live in dignity and health. "The honour of a country," declared Mazzini, "depends much more on removing its faults than on boasting of its qualities."

Widow Marriage

His sense of justice as well as his sense of proportion urges him to offer a remedy for those tender ones who have already been victimised by these brutal customs. That is where he advocates widow-remarriage, one of the many tangled Indian problems on which he has come into conflict with orthodox Indian opinion. So he pleads again and again. "I have repeatedly said that every widow has as much right to remarry as every widower. All the young widows therefore, should have every inducement given to them to remarry, and should be sure that no blame would be attached to them if they chose to remarry, and every effort should be made to select for them suitable matches. The least that a parent, who has so abused his trust as to give in marriage an infant

to an old man in his dotage or to a boy hardly out of his teens, can do is to purge himself of his sin by remarrying the daughter when she becomes widowed. As I have said in a previous note, such marriage should be declared null and void from beginning. In the giving away of a little girl by ignorant or heartless parents, without considering the welfare of the child and without her knowledge and consent, there is no marriage at all. Certainly, it is not sacrament, and, therefore, remarriage of such a girl becomes a duty."

Hypocrisy Unveiled

His vision penetrates through the overgrowth right into the heart of things. It is the core which matters to him and not the rind. Once when a case of sati was reported to him fortnight came his reaction: "Self-immolation at the death of the husband is not a sign of enlightenment, but of gross ignorance as to the nature of the soul. The soul is immortal, unchangeable and immanent. Again, true marriage means not merely union of bodies. It connotes the union of the souls also."

Even clearer and more unequivocal are his views on the duties of the wife. Marriage is probably the oldest social institution and the most abused. In this unequal struggle of women against social tyrannies imposed on them, nothing has played so high a part as marriage. It is in fact the base from which the continuous attacks on them are made. For men it is a cloak which covers a multitude of their failings, their betrayals of their social obligations. Many a great leader has fought shy of touching this convenient cloak. But Gandhiji's search after truth knows no frontiers. He has wrenched the sham aside to reveal boldly the naked reality. "Hindu culture has erred on this side of excessive subordination of the wife to the husband, and has insisted on the complete merging of the wife in the husband. This has resulted in the husband, sometimes, usurping and

exercising authority that reduces him to the level of the brute. The remedy for such excesses, therefore, lies not through the law, but through the true education of women."

He to whom all problems have a vital reality, is not content with mere expression of views, what one might call lip sympathy. Gandhiji is essentially a man of action. With him to be convinced is to act. He is not deterred by the present impediments. To him, absence of legal provision is no excuse for sitting still.

He gives clear direction: "When either wife or husband holds views out of the ordinary, there is danger of jars. In the case of the husband, he has no scruples. He does not consider himself under any obligation to consult his partner's wishes. He regards his wife as his property. And the poor wife, who believes in the husband's claim, often suppresses herself. The wife has a perfect right to take her own cause, and meekly brave the consequences when she knows herself to be in the right, and when her resistance is for a nobler purpose..."

Barriers Must Go

Gandhiji's revolutionary mind overleaps the little barriers of common conventions. His inner eye is fixed on the spirit which lies hidden. "Chastity is not a hot-house growth," he asserts. "It cannot be superimposed. It cannot be protected by the surrounding wall of the purdah. It must grow from within, and to be worth anything, it must be capable of withstanding every unsought temptation. It must be a very poor thing that can't stand the gaze of men. Men, to be men, must be able to trust their women-folk, even as the latter are compelled to trust them. Let us not live with one limb completely or partially paralysed... Morality is root-

ed in the purity of our hearts..." His whole being was revolted against the nauseating caging of delicate flowers. Writing of his reactions to a "purdah meeting" he commented sadly: "The sight of the screen behind which my audience, whose numbers I did not know, was seated, made me sad. It pained and humiliated me deeply. I thought of the wrong being done by men to the women of India by clinging to a barbarous custom which, whatever use it might have had when it was first introduced, had now become totally useless and was doing incalculable harm to the country. All the education that we have been receiving for the past hundred years seems to have produced but little impression upon us, for I note that the purdah is being retained even in educated households, not because the educated men believe in it themselves, but because they will not manfully resist the brutal custom and sweep it away at a stroke. "He puts the finger on the right spot when he says: "Good sense must govern the relations between the two sexes. There would be no barrier erected between them. Their mutual behaviour should be natural and spontaneous..."

Sisters Of Mercy

Gandhiji is the embodiment of service. "The true life is the common life of all, not the life of the one. All must labour for the life of the others," said Tolstoy whose great influence over himself Gandhiji acknowledges. It is his way of self-realisation, and to many others, especially the women, he has pointed this noble way. To him this offers a solution to many a problem that confronts women. The sense of suppression, helplessness, and of futility felt by widows or deserted wives, the stultification which is the lot of the idle rich, the aimless drift of the educated young, can thus be magically transformed into a meaningful life filled with purposeful action and rich experience. Addressing a group of students he stressed: "Your

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Power Of 'True Words'

WHAT power "true words" wield to command respect and even obedience, the world has witnessed in the ocular demonstration of it that Gandhiji gave continuously during his fifty years of increasing influence over larger and larger sections of the masses of mankind of the world. His voice was feeble. His language was all gentle. He had neither any legal power nor the force of arms to enforce his instructions or to punish those who disobeyed them. Yet millions of men and women learned and illiterate, high and low, bowed before him and were moved to action even by his whisper. They were impatiently eager to read what he wrote and to listen, with rapt attention, to what he spoke. His words, in fact, were unbreakable law to many and struck terror into the hearts of the exploiters, although they were never intended to harm or humiliate even the worst enemies of humanity, but were meant to uplift even the worst tyrants. He preached that no one need bend one's knee to or bow before any earthly power, however great, but innumerable persons from far and near were attracted towards him in humble reverence.

Naked Fakir

What was it that gave such a power to his words? He was not one of the privileged few. He was only "a Naked Fakir." He was neither a "Perfection incarnate." He often pleaded that he was but an imperfect human being with all the failings and weaknesses of any other average human being. "A perfected man would have been," he said, "the despair of the imperfect millions. When these millions saw that a man with their failings was marching on towards the highest goal of "Truth" by means of "non-violence" they too felt confidence in their own capacity.

His were the words and actions springing from the deep recesses of

For me the Voice of God, the Conscience, of Truth or the Inner Voice or the still small voice mean one and the same thing. I saw no form. I have never tried, for I have always believed God to be without form. But what I did hear was like a voice from afar and yet quite near. It was as unmistakable as some human voice definitely speaking to me and irresistible. I was not dreaming at the time I heard the Voice. The hearing of the Voice was preceded by a terrific struggle within me. Suddenly the Voice came upon me. I listened, made certain it was the Voice, and the struggle ceased. I was calm. The determination was made accordingly, the date and the hour of the fast were fixed.

Could I give any further evidence that it was truly the Voice that I heard and that it was not an echo of my own heated imagination? I have no further evidence to convince the sceptic. He is free to say that it was all self-delusion or hallucination. It may well have been so. I can offer no proof to the contrary. But I can say this, that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true Voice of God.

But some think that God himself is a creation of our own imagination. If that view holds good, then nothing is real. Everything is of our own imagination. Even so, whilst my imagination dominates me I can only act under its spell. Real things are only relatively so. For me the Voice was more real than my own existence. It has never failed me, or for that matter, anyone else. And everyone who wills can hear the Voice. It is within everyone. But like everything else, it requires previous and definite preparation.—MAHATMA GANDHI

heart purified by self-suffering voluntarily and deliberately undertaken for the purpose of converting the misguided, smarting with vengeance, retaliation, hate, and violence in their breast, and with the object of liberating the oppressed mankind from its innumerable sufferings. Those were eternally "true words" coming as they did after prayerful search and "constant waiting upon God," which alone gives one the unmistakable guidance and the necessary strength.

Lord Kitchener

Experience

The world would be still, and I would



Mahatma Gandhi on the occasion of one of his visits to Bombay. He did not believe in pompous receptions, and yet who else in the world must have received greater ovations than he?

knew how even Field-Marshal Lord Kitchener sought such guidance and strength from his inner-self to endure his inescapable destiny. This fact has been revealed by Dr. Paul Brunton and would be interesting. Lord Kitchener was one of those few but fortunate men who have heard the deep call of the Overself and were wise enough to respond to it. When he was in India he created a retreat of unforgettable lovely environment in the foothills of the Himalayas near Simla. During the period when he was virtually a dictator of both Egypt and Sudan, he created a similar delightful spiritual retreat at a little island on the River Nile by planting there groves of rare tropical trees specially imported from India, as well as waving luxuriant-leaved palms to form a perfect screen and shelter. When the day's work was done, he loved to slip into a boat and steal away to this picturesque and peaceful spot all alone. Here amidst a silence broken only by the musical hum of countless insects and under the superb blue sky of Southern Egypt, he forgot his heavy cares and burdens and gave himself up to contemplation, to withdrawing his mind into his central interior being. He looked toward his inner, holier self for help, light, and strength and allowed higher spiritual powers to work through his personal life. What strength he found herein one can measure by remembering that on his shoulders alone fell the heavy responsibility of organizing England's entire military share of the war (1914-19) during its early years.)

Invisible Force.

Gandhiji demonstrated to us the truth that he uttered that "All miracles happen due to the silent but effective working of invisible forces and that non-violence, which is the highest expression of the soul, is such a most invisible and most effective force." The world now need no longer wait for any more ocular demonstration of the proof of this statement. Is not the phenomenon of the great military and naval power of the world like Great Britain quietly and unconditionally withdrawing and the consequent peaceful achievement of freedom by India a miracle? Cannot the world now, without question, accept this invisible weapon—Non-violence or the resistance of the soul—both for offence and also for defence in place of increased armaments? When India is going to be "the voice of a powerful nation seeking to keep under restraint all the violent forces of the world" remains now to be seen. This prediction of his would also come true, only if we faithfully adhere to his teaching. The greatest miracle of all ages, the general disarmament, that Gandhiji foresaw, is yet to come about. That would be when "some nation dares to disarm herself and takes large risks. The level of non-violence in that nation, if that event happily comes to pass will naturally have risen so high as to command universal respect. Her judgment will be unerring, her decisions will be firm,

MAHATMA NEVER MISSED THE TARGET

(By N. B. Parulekar)

The Lean Man In Loin Cloth

By: 'Switzerio'

On this fateful day in January last, there fell a soul. By the Magic of his royal Truth, who shook the world whole. A man of Ideals, for Ideals he lived and for Ideals he died. Never in his life more Matter Achievements he had tried. THAT WAS THE MAN, MASON AND MARTYR OF INDIA REBORN, WHO ORPHANED US A YEAR BACK AND LEFT US FORLORN.

Love was his Gospel and Love alone his God, too. He always questioned his Conscience, "Should this I do?" Simplicity was his bare attire and Humility his lucid grace. In every Atom of his, nude Nobility we could trace. THAT WAS THE MAN, MASON AND MARTYR OF INDIA REBORN, WHO ORPHANED US A YEAR BACK AND LEFT US FORLORN.

He was a Lawyer, queer, who lawyered not his labour to his. But always stuck to his righteous guns and conventions he did defy—Statesman true, who made not Diplomacy his master tool. But, replaced it by Truth and the Humankind he didn't fool. THAT WAS THE MAN, MASON AND MARTYR OF INDIA REBORN, WHO ORPHANED US A YEAR BACK AND LEFT US FORLORN.

His Mission of Ahimsa he practised. And preached till last. That, Atom shall not save his beloved Humanity vast. But that, it shall persist, emasculate and exterminate to the Human race. And that, there shall not remain an iota of Human trace. THAT WAS THE MAN, MASON AND MARTYR OF INDIA REBORN, WHO ORPHANED US A YEAR BACK AND LEFT US FORLORN.

People laughed at him, and drew funny little cartoons of This 'Lean Man in Loin Cloth,' and spared him not a bit of scoff. Fools flouted his foolhardiness and upstared announced him mad. And 'Buildog Churchill' asked, "Who is this Indian Fakir half-clad?" THAT WAS THE MAN, MASON AND MARTYR OF INDIA REBORN, WHO ORPHANED US A YEAR BACK AND LEFT US FORLORN.

But Sir, when he died, a Martyr of Martyrs, in January last, The whole world mourned him and realization dawned at last. That this was his conviction, upto which he nobly lived, and died. And it wasn't the 'Lean Man in Loin Cloth' but they, who fled. THAT WAS THE MAN, MASON AND MARTYR OF INDIA REBORN, WHO ORPHANED US A YEAR BACK AND LEFT US FORLORN.

He is gone—leaving behind a subservient legacy for us to cherish. It is for us, friends, to alight his torch and live—or ignore him and perish.

Time—Time, the healer and killer of Human Bliss and Sorrow alike. The Immortality of the 'Lean Man in Loin Cloth' dare not strike. THAT WAS THE MAN, MASON AND MARTYR OF INDIA REBORN, WHO ORPHANED US A YEAR BACK AND LEFT US FORLORN.

and her capacity for heroic self-sacrifice will be great." The moral force generated by such an act of deliberate renunciation of arms would stagger another nation into willing surrender of her wicked designs. "If even one great nation were unconditionally to perform the supreme act of renunciation, many of us would see in our life time visible peace established on earth. If non-violence is not an idle dream," said Gandhiji, "some such thing has some day to come to pass somewhere. I live in that faith."

Truth And Non-Violence

He showed us by his own example that for the achievement or promotion of any nobler cause, the greatest courage, the greatest bravery one can show is to lay down one's life, with-

out raising one's finger to harm one's adversary or without even uttering a word of curse wishing him ill. If we believe him to be "a true teacher" and if his teaching is to fructify, there must come into existence teachers of 'ahimsa'—soul force—in every home. According to him one, who is able to prepare disciples to surpass himself in the subject taught, is a true teacher. He had expressed his expectation that some one who would follow him would be more perfect in the doctrine of "Truth and Non-violence"—the law of the soul force—that he preached. He often expressed his wish that a non-violent army should be organised for generating a strong spiritual force. Would his precious words inspire us today to take up this work?



Men and women alike ran to Mahatmaji for guidance in their personal and political undertakings—Shrimati Premabai Karnataki (left) and Mrs. Perinben Captain (right) making some such consultations. Mahatmaji's was always attentive to all, and his word was law to many.

Gandhiji, Champion Of Women's Rights

(By Mrs. Gargi Rani Mahajan)

Let us talk it over—

It is a rare and therefore, the finest instance of poetic justice that the liberation and rejuvenation of Indian womanhood should have resulted from the efforts of a single man. For, it was due to the perverse philosophy of an individual male that women in India have suffered so much for centuries on end. I am of course referring to Gandhiji, a Saint among politicians and Manu, a Savage among sages!!

I am aware that levelling such a charge on so learned a person might not be liked even by those who can see the wrong done by him to half of the human population. However, facts are self-evident like the sun and cannot be smothered by voluminous knowledge or prestige of a person. The day this law-giver of the Hindus declared woman undeserving of freedom, mentioning the different stages at which she was to be protected by the father in maidenhood, by the husband in youth and by the son in old age, he dealt a fatal blow to a great civilization.

As mother he no doubt considered her above a thousand fathers in worth and dignity. Obviously he was a bad logician, otherwise he would have realised his self-contradictory attitude. A woman must first be a woman, then alone can she become a daughter, a wife and a mother. Before Manu women had enjoyed greatest measure of equality with men in matters of education, law and religion too. But once the rot set in, their condition deteriorated so much so that they came to be known as the weaker sex 'abala' and themselves believed in it! There have been a few instances which disproved the new theory. If anything, they only served to heighten the contrast. With British domination in the country a seal was finally set on their unenviable lot!

Before Gandhiji came on the scene, a few great men had taken up the cudgels on behalf of women but such attempts were piecemeal. Gandhiji espoused the cause of women not only on platforms and in the press but practised his preachings in private life. When he asked women to take up spinning he was not replacing the rosary by the 'takli' but showing them one of the ways of making a living. While he told them to cast away fear he also asked them to do away with useless embellishments like the ornaments which have lured many a woman and even endangered her very life.

However, the greatest good he did us was the issuing of an appeal when he was on his historic march to Dandi in 1930: "In this non-violent war-fare, their contribution should be much greater than men's. To call women the weaker sex is libel... If by strength is meant moral power, then woman is immeasurably man's superior.... Before they have done with the agitation they might even find themselves in prison. It is not improbable that they may be insulted and injured bodily.... Such suffering,

Gandhiji's versatility of interests knew no bounds. There is hardly a facet of man's life which Bapu did not touch either in his utterances or in his prolific writings. As a political leader his greatest achievement was independence of India; as a world leader he discovered an amazingly effective new weapon, non-violence for the achievement of all just and moral demands and as a social leader he fought incessantly for the uplift of untouchables and women. No world leader in history has ever commanded such a large following during his lifetime either in his own country or the world as Gandhiji did and certainly no man has evoked such a whole-hearted devotion from women. A great lover of humanity and inexorable adversary of injustice, it is not surprising that Gandhiji soon became one of the greatest fighters for the cause of women. He spoke fearlessly against economic bondage and slavery of women, dowry system, early marriage, enforced widowhood, purdah and dedication of girls to temples.

Source Of Solace

Gandhiji's utterances and writings have been a perennial source of solace and inspiration to our dismayed sisters. They never failed to evoke a responsive chord in every well-wisher of humanity and at times even succeeded in melting hardened conservatives. These utterances touch every department of a woman's life and serve as an unerring guide to her in times of stress and strain.

As a firm believer in the effectiveness of non-violent means, Gandhiji considered women to be his greatest pillars. In his own inimitable way he once wrote "In this non-violent

if it comes to them, will hasten the end."

His words worked a miracle. Women in their hundreds joined the struggle. This phenomenal change amazed the country no less than foreign observers. It stirred the men to greater courage and strengthened Gandhiji's hands. Thus it was that he could rely upon their backing in every struggle in future. Being a keen student of human psychology he knew how the deeds of women would react on the men. So, what could not be achieved for decades in countries like Britain and America which claimed to lead the world, the emancipation of women, was achieved overnight in a Jeggare India! Therefore, it is true to say that he led the country to the final goal of independence, it is still more true to say that he won freedom for India's women.

Today we are observing the first death anniversary of one who meant so much to us. On this anniversary we still have to finish the work of collecting funds for a national memorial. But what shall we be doing year after year? Our debt to him cannot be acknowledged by adding to the number of statues. That is too common a way of expressing gratitude. Our real appreciation of his unique gift to us can be shown by putting it to better use. That will certainly be after his heart. Moreover, that way alone can we save the gift from the ravages of time.

—Leela

warfare their (women's) contribution should be much greater than man's. To call women the weaker sex is libel; it is man's injustice to women. If by strength is meant brute strength then indeed, is woman less brute than man! If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater powers of endurance? Has she not greater courage? Without her man cannot be. If non-violence is that law of our being, the future is with women. Writing at another occasion he said, 'I have hugged the hope that in this (non-violent struggle) woman will be unquestionable leader, having thus found her place in human evolution and will shed her inferiority complex. I really believe that if Europe will drink in the lessons of non-violence, it will do so through women. And since resistance in Satyagraha is offered through self-suffering, it is a weapon primarily open to women. We found that women in India, in many instances, surpassed their brothers in suffering and the two played a notable part in the campaign. For, the idea of self-suffering became contagious and they embarked upon amazing acts of self denial. Supposing that the women and children of Europe became fired with love of humanity, they would take the men by storm and reduce militarism to nothingness in an incredibly short time.'

Dandi March

Gandhiji's great faith in women was not belied. When the Dandi March came what India saw was almost incredible. The most startling sight was of women marching in the fore-front of the battle. Women with pale eyes and blushing cheeks, many of whom had not stirred into the streets, stripped aside their silken clothes, marched out in the public streets, unshaded and unprotected and held vociferous demonstrations. They faced perils and privations with a happy light in their eyes and a spring in their limbs. They organized on a vast scale programmes of picketing and boycott of foreign cloth, undeterred they faced persecutions, beatings and assaults. Their unflinching fortitude and courage amazed the world and transformed Gandhiji's non-violent struggle into a living reality. Bapu was beside himself with joy and remarked, "The part that women played in this struggle should be written in letters of gold."

Gandhiji placed women on absolutely equal footing with men and he stood for a complete overhauling of social conceptions from this point of view. He stood for a just and proper adjustment of sex relations. Writing on this problem he said "Men and women are of equal rank, but they are not identical. They are a peerless pair, being supplementary to one another; each helps the other, so that without the one existence of the other cannot be conceived, and, therefore, it follows as a necessary corollary from these facts, that anything that will impair the status of either of them will involve equal ruin of both of them. It is a pity that from being a man's equal and co-sharer woman has become his subordinate and in some cases a mere chattel to be used at will and as desired by man." Expressing his great annoyance at the present structure of Hindu society

Gandhiji once remarked "Hindu culture has erred on side of excessive subordination of the wife to the husband and has insisted on the complete merging of the wife in the husband, sometimes, usurping an exercising authority that reduces him (man) to the level of the brute. The remedy for such excesses, there are lies through the true education of women." At another occasion he wrote "I do need to be a girl to be wild over man's atrocities towards women. I am uncompromising in the matter of woman's rights. In my opinion she should labour under no legal disability not suffered by man. I should treat the daughters and sons on a footing of perfect equality. As women begin to realise their strength as they must in proportion to the education they receive, they will naturally resent the glaring inequalities to which they are subjected."

Purpose Of Marriage

In the opinion of Gandhiji the purpose of a marriage was spiritual development, service to society, fulfilment of family interests and considerations and lastly mutual attraction or love. So that where love existed between a boy and a girl but the other conditions were not fulfilled, love alone could not be held as a valid reason for marriage. At the same time he thought that in a case where all the conditions could be satisfied but the attraction between the two was absent, marriage should not be entered into.

Gandhiji discarded some of the time-honoured traditions of Hindu society. He thought marriage to be a sacrament in which there was room for only one offspring irrespective of the fact whether the issue was the male or female. In his utterances Gandhiji severely denounced the dowry system and was greatly pained when he was informed of it among Sindhis when the son-in-law extorted unreasonable sums of money from the parents of their would-be wives. Gandhiji wrote "The dowry has got to go. Marriage must cease to be a matter of arrangement made by parents for money. The system is intimately connected with caste. The girls or boys or their parents will have to break the bonds of caste if the evil is to be eradicated."

Man Of Action

Gandhiji was no mere idealist. He was thoroughly practical. Being essentially a man of action he was not content with mere expression of views or what one might call lip sympathy. His conviction was invariably followed by prompt action and while he dispassionately studied a case he never bothered to take into account the possible difficulties and impediments he might have to confront, if he put into practice his convictions. His revolutionary mind invariably over-leapt the little barriers of common convictions. In one of his writings he said, "Chastity cannot be protected by the wall of purdah. It must grow from within and to be worth anything, it must be capable of withstanding every unsought temptation. It must be a very powerful thing that cannot stand the gaze of men. Men must be able to trust their womenfolk, even as the latter are compelled to trust them."

Gandhiji's heart bled whenever he heard of child marriage or child widow.

(Continued On Page 23)

Atomic Formula In Gandhian Technique

Gandhiji had more influence on the men of his time than any other man in history ever had. What was the secret? He transmuted his life into a noble cause, 'the cause of free India and that accounts for his spectacular triumph.

By George P. Conger

IN the Indo-American Club (at the University of Minnesota) we are particularly aware of the oft-noted comparisons, as well as of some of the striking contrasts, between the careers of Gandhi and of Lincoln. Lincoln, born in poverty, became reasonably well-to-do in his public work; Gandhi was born in a well-to-do family, but in his public work voluntarily adopted poverty. Each was a lawyer—Lincoln self-taught, Gandhi with the advantage of training at the University of London. Each drawn into public life, became an emancipator—Lincoln freed perhaps 4,000,000 slaves. Gandhi was the chief instrument in freeing 400,000,000 persons from political domination. The one in his emancipating work, against his will was compelled to resort to war; the other achieved his amazing victory by the amazing method of non-violence. Each, just at the moment of victory was struck down, and a great stab of pain went into the heart of the world. Now the work of each is crowned by martyrdom, and "he belongs to the ages."

A Sanskrit Scholar

IT IS a commonplace to say that Gandhi inspired and transformed the lives of those around him. Three of them I remember especially well. There was Vinoba who was trained to be an outstanding Sanskrit scholar; I found him living in a village of untouchables, setting up an ashram there, devoting his life to the life of those despised and rejected people. They told me that he, the Sanskrit scholar, was getting up before dawn and with his own hands sweeping the streets and cleaning up around the wells of the village, which before that no caste Hindu would enter. There was Jammalal Bajaj a rich man, a hereditary banker, devoting his life, his fortune, and his sacred honour to the cause of Gandhi and India. And there was Madeline Slade, Miraben, brought up in all the tinsel and glamour of British society in India leaving it all behind her in order to go and serve the poor.

WHEN I looked beyond these, and others, whom Gandhi had so transformed himself, it was astounding to see how plain and poor he was. Sitting there, with a loin-cloth, a pair of slippers, a bottle of water, an alarm clock, a wheel for his spinning, a reel on which to wind the cotton thread, an old bedstead out on the balcony—the

man was simply destitute. And yet that man swayed his contemporaries by the millions and the hundred millions. He had more influence on the men of his time than any other man in history ever had. What was the secret?

His Atom Formula

I THINK that for an answer we may borrow a formula from atomic physics, and assign its symbols new values. In the work on the atom, the fundamental equation, which unlocked the devastating power of the atomic nucleus, is Einstein's $E=mc^2$; that is energy equals mass times the velocity of light, squared. The mass involved in nuclear fission is very, very small, even negligible, but the factor c , the velocity of light, 186,000 miles per second, is enormous, and c^2 is stupendous. So the total energy as it burst forth exceeds anything dreamed of in ordinary processes. Now let us substitute other values, the Gandhi values, in the formula. Let E be the effectiveness of life, m the man, and c the cause he serves. Like the factor c or mass in the

Einstein formula, the man may not be so much; Gandhi the man was plain, in some respects ordinary, in others archaic—but he multiplied his life into a great cause, the cause of India, free India. (Notice that the formula calls not for an addition, as if it were $m+c^2$ but for a multiplication, mc^2 ; the m is, as it were, used not once, but many times, c^2 times. Gandhi gave himself not once, but again and again, over and over like Lincoln, with "the last full measure of devotion.") And because the cause was magnificent, the man was multiplied to the measure of a magnificent triumph.

WE may go further. We are still too close to the life and death of Gandhi to be sure, and these matters develop very slowly in the course of history. We should not be surprised, however, if in the course of time, in function, perhaps, after all, his grand achievement for India represent only the m of the formula, and not yet the mc^2 . Perhaps the mc^2 is yet to come. We should not be surprised, I say, if Gandhi in time comes to be the sym-

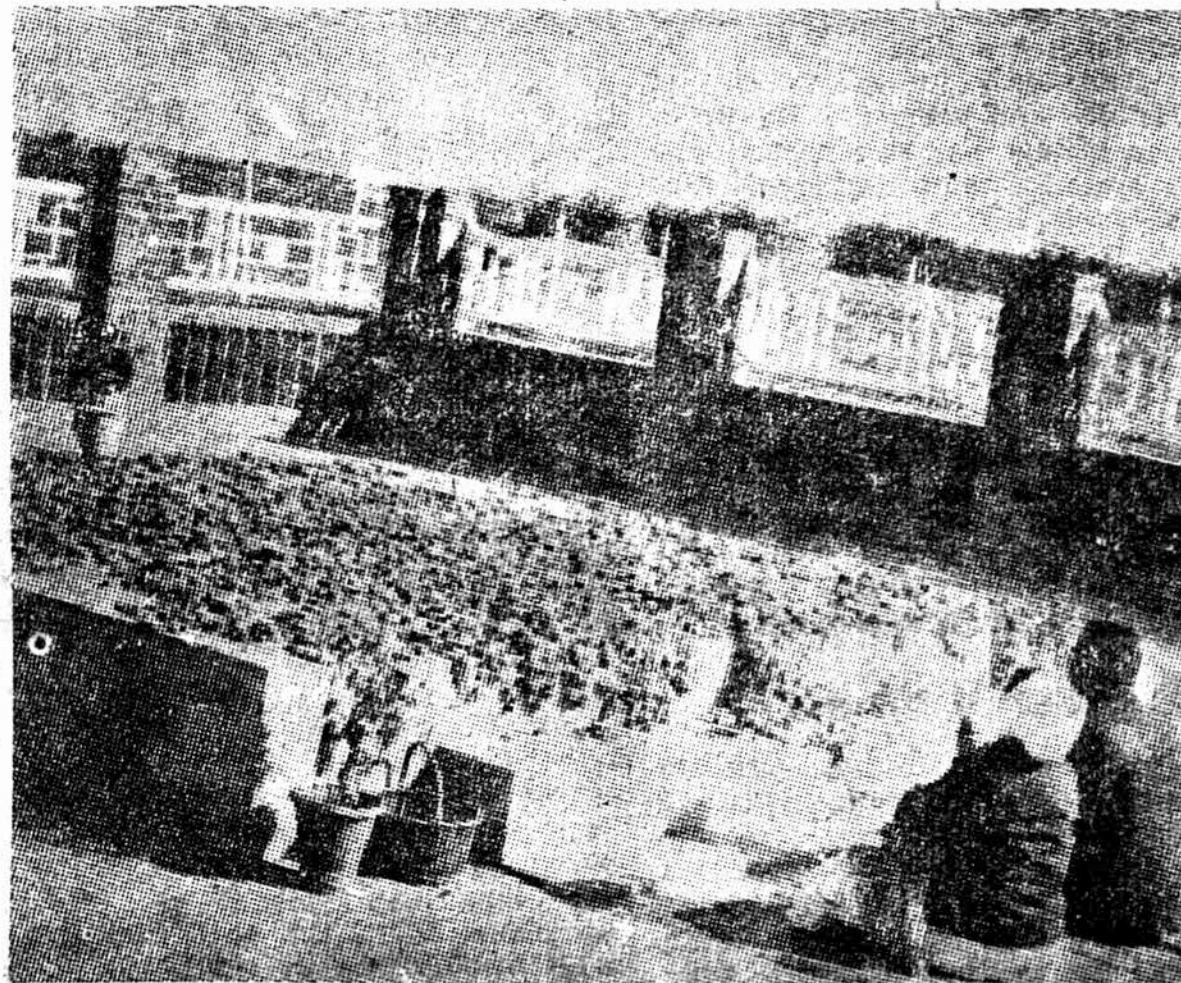
bol, it not the embodiment, of the unity of the world religions.

Near To Buddhism

Hinduism and Buddhism may call him an embodiment or incarnation; Judaism, Christianity, and Islam may call him a symbol, but as one or the other, Gandhi, more than any man, may come to have that all but transcendent function. See how well fitted he is for it. He was a Hindu, and his heart was in that faith. But in his teachings of compassion and love, and in his life, he was near to Buddhism. Christians admit that, even if he was not the world's truest Christian, he was more like Jesus than Christians themselves are. In his presence Hindus and Muslims forgot their differences; he told me that he had learned much about brotherhood from Islam. He was human enough for the followers of Confucius, and victor enough to appeal to the Jains. The Jews can find in him a new fulfilment of the most sublime teaching of all their prophets—the fifty-second and fifty-third chapters of Isaiah. "When we shall see him, there is no beauty that we should desire in him. Surely he hath borne our griefs and carried our sorrows.... The chastisement of our peace was upon him; and with his stripes we are healed."

Eighty-three years ago in America, when our nation was bowed in grief as Lincoln's body was being taken from Washington to Springfield, the outstanding Christian preacher of the day was Henry Ward Beecher, who had been a friend and councillor of Lincoln. In that dark time the great Beecher stood in his pulpit and pronounced words that, with all their nineteenth-century characteristics, we may today repeat for Mahatma Gandhi:

CITIES AND STATES ARE HIS FALL-BEARERS, AND THE CANNON SPEAKS THE HOURS WITH SOLEMN PROGRESSION. DEAD, DEAD, HE YET SPEAKETH. IS WASHINGTON DEAD? IS HAMPTON DEAD? IS ANY MAN, THAT EVER WAS FIT TO LIVE, DEAD? DISENTHRALLED OF FLESH, RISEN TO THAT HIGHER SPHERE WHERE PASSION NEVER COMES, HE NOW BEGINS HIS ILLIMITABLE WORK. PASS ON, THOU WHO HAST OVERCOME! YE PEOPLE, BEHOLD THE MARTYR, WHOSE BLOOD, AS SO MANY ARTICULATE WORDS, PLEADS FOR FIDELITY, FOR LAW, FOR LIBERTY!



PRAYING AT RAJGHAT OF MAHATMA'S MEMORY.

ELEGY ON MAHATMA

By B. K. OZA

Oh time unconquerable Time, please check
A while thy unchanged eternal speed.
And take thy gloomy curtain back
Under which thou hast cruelty hid
The source of sympathy truth divine
The soul superior of human kind.
Once let us see his sublime smile
That yielded both the foes and friends
The luring glance of his shiny eyes
Which magic played on human bands
That made even the cruelty kind
And sprinkled peace in restless mind
Wait O Wait a little while
We linger for his word and smile
What an odd trick what a mischief played
An angel of truth and love be slayed
Unwarned, unarmed with open breast
Going to prayer in solemn haste
Even on threshold of death who stands
Muttering O God with folded hands
But follow I request, you listen to none
And never change thy firm canon

For a mourning mother, a sobbing son
A weeping father, brother cousin.
Never melt though at sorrowful sight
Of dying lovers or a pitiable plight
You play with mortal toys at choice
And upon their plights rejoice
Play do play willingly play
With helpless toys of human clay
You cruelly played with Buddha and Christ
And paid to Gandhi the similar prize
Oh Magician mighty mischievous mind
Horrible though holy cruel though kind
Listen if you like our mild request
Give him the Father of India full rest
For wounds are wide and agonies deep
For human welfare who lost his sleep
Don't let him know that the world is same
Slaughtering each other in Freedom's name
Tell him the untouchability is dead
There is no struggle for cloth and bread
Rest his old limbs and holy heart
Over tranquil smooth and sublime part

Plan For Gandhi Memorial

(From Our Correspondent)

Mahatma Gandhi belonged to that exalted class of inspired souls who appear on this earth with a mission for the uplift of humanity at intervals of centuries and will be placed by history on the same pedestal as Bhagwan Buddha and Jesus Christ. He was a world teacher and therefore universally respected. If society is to be weaned away from the rule of brute force symbolizing the law of the jungle and leading to the destruction by atom bombs, it must accept the gospel of truthfulness and non-violence (in its negative aspect) and love for all (in its positive aspect) preached and practised by the Mahatma.

India has special reasons to be grateful to Gandhi for he achieved freedom for her in so short a time and at such small sacrifice. He raised the status of India in the eyes of the civilized world by reminding it of its ancient heritage and future potentialities. In order to perpetuate his memory and popularize his teachings, the following suggestions are made for the consideration of his grateful countrymen:

- (1) Gandhi Era on the analogy of the Vikram era should be adopted from 1948 which also synchronizes with the Independence of India.
- (2) Coins and postage stamps should bear the figure of Mahatma Gandhi.
- (3) His photos—large and small—

"RELIGIONS are different roads covering upon the same point. What does it matter that we take different roads, so long as we reach the same goal?"

—MAHATMA GANDHI.

including lockets should be prepared in large numbers and sold at cost price in all the important cities and towns of India.

(4) In all important cities and towns of India and even in big villages, Gandhi's name should be associated with one or more existing or contemplated institutions meant for public welfare e.g. colleges, schools, dispensaries, libraries, Parks etc.

(5) Mahatma Gandhi Missionary Society should be opened by philanthropic persons for the purpose of training young men of pure character and spiritual outlook so that they may go out and spread his teachings in the ethical and spiritual fields in and outside India.

It is hoped that the above suggestions or at least some of them will meet with the approval of most of his countrymen. While there may be differences of opinion regarding Gandhi's approach to political problems, there is absolutely no room for controversy so far as his pre-eminent position as the saint and the seer and the liberator of India is concerned. Let the admiration and gratitude of his countrymen take some tangible and concrete shape so that his shining example may inspire posterity for many many generations.

The long-standing question of a composite stadium at the Reclamation was finalised on Tuesday last. Sri Morarji Desai, Bombay's Home and Revenue Minister, told the representatives of the Provincial Sporting Associations meeting at a Conference that the Government was not prepared to grant such a large slice of the Gandhi Recreation ground for the purpose.

"Where is the need for another stadium?" Morarji asked, "when the existing one is not fully utilised?" "The Government was more concerned with the health and recreation of the people as a whole," he said, "than of the few thousands who take part or watch these games."

This does not mean that they are not prepared to encourage sport. He assured us that the Government would do everything in its power to do so.

UNSPORTSMANLIKE BEHAVIOUR AND POOR ATTAINMENTS

At the same time the Minister severely criticised our sportsmen for their unsportsmanlike behaviour as well as their poor attainments in almost every branch of sport. When the Parsee Gymkhana representative remarked that such behaviour was found everywhere—even in the disciplined and advanced countries of the West—Morarji promptly retorted that that was no reason why we should copy them. On the other hand India should set the example in good conduct.

It was clear to everybody that the Home Minister was following the "events" on the sporting fields with interest.

FOOTBALL AND HOCKEY AT COOPERAGE

Now the result of the above conference is that henceforth football and hockey will be played at the Cooperage—this was agreed to both by the W.F.A. and the B.P.H.A. last year—athletics and cycling at the Brabourne Stadium provided the C.C.I. agrees to accommodate them. Abu Jasdenwalla, as a member of the C.C.I. Committee, gave an assurance that he and de Melio, another member, would see to it that the C.C.I. gives its consent.

Thereupon I renewed my request to Dr. M. D. D. Gilder, the Health and P.W.D. Minister, for an extension of the Cooperage ground on the East and South sides so that adequate accommodation for spectators on a permanent basis. He assured me that he would do the needful in the matter after a personal inspection of the ground.

NO AMALGAMATION OF CONTROL

If a long lease is given it will be possible for the W.F.A. and the B.P.H.A. to put up semi-permanent stands—the Government will not allow permanent structures on it—on all sides of the ground. They may be able to accommodate at least 20,000 spectators.

It will also be necessary for the B.P.H.A. to have separate office and dressing rooms, etc. I need hardly repeat that there will be no amalgamation of the two bodies. A joint administration of both the games is not likely to help either. Only when people interested in a particular game manage it, it improves, otherwise there is constant wrangling between the rival parties.

In addition there is the vital question of funds. The bulk of support comes from those who are specially attracted towards a particular game, although I concede that there are many who love both football and hockey equally.

HELP OF C.C.I.

I hope the reply from the C.C.I. will be forthcoming soon and the Government will set their seal on it without further loss of time. The Hockey and the Football Associations have lost heaps of money every season by erecting temporary stands. This has only benefited the contractors at the expense of these games. It is high time this annual drain is stopped for ever.

I shudder to imagine what will happen if the C.C.I. declines. That will mean the re-opening of the whole question over again, unless of course the Government grants a part of the Reclamation ground to the B.P.O.A. to build its own stadium. But from what I hear the B.P.H.A. would prefer to go to the Reclamation rather than to the Cooperage. In that case athletics will remain where they are—the Cooperage, with the approval of the Government, and hockey will be shifted from Churchgate to the Reclamation.

COLD DOUCHE FOR INDOOR GAMES

It goes without saying that most of the Association representatives were

SPORTS JOTTINGS From Here And There

By J. C. MAITRA

NO MORE STADIUM IN BOMBAY—UNSPORTSMANLIKE BEHAVIOUR AND POOR ATTAINMENTS—FOOTBALL AND HOCKEY AT COOPERAGE—NO AMALGAMATION OF CONTROL—HELP OF C.C.I. COLD DOUCHE FOR INDOOR GAMES—CHANGED ANGLE OF VISION—BOMBAY GYMKHANA TO FALL IN LINE—MAFATLAL AND BREACH—CANDY BATHS—PUBLIC SWIMMING POOLS.

greatly disappointed at the final—it looks so at present at any rate—decision of the Government discountenancing the construction of the composite stadium. The B.P.O.A. had worked on the scheme for a long time and they had given hopes to all and sundry that it will be a "fait accompli" within a reasonable distance of time.

CHANGED ANGLE OF VISION

Great satisfaction was, however, felt by all by the announcement that all the Gymkhanas were prepared to enrol members from other communities than their own. President Jasdenwalla of the Islam Gymkhana set the ball rolling by stating that his Gymkhana was willing to raise its present membership of 900 to 1,200 by admitting 300 non-Muslims.

"Then you are willing to concede one-third of your membership to other communities," Morarji asked. "We

have not fixed any percentage," replied Abu, "but we would give encouragement to non-Muslims to join our institution."

The Parsee Gymkhana representative concurred with Jasdenwalla's views, adding that they were thinking of raising their membership from 800 to 800.

Secretary Bhogilal Shah of the Hindu Gymkhana said that they had a membership of 3,000 already and there were 700 applicants on the waiting list. Still they were willing to admit some non-Hindu members. Morarji said that if the other Gymkhanas take in one-third, they should also fall in line.

BOMBAY GYMKHANA TO FALL IN LINE

There was no spokesman from the Bombay Gymkhana at the Conference. But I understood that they were

willing to accept the decision of the Conference. All these Gymkhanas would now convene extra-ordinary General Meetings and amend their constitutions so as to permit this change. I expect this to be done before the next month is out.

This does not mean that after the alteration of the rules the Gymkhanas concerned will not be able to enrol members from their own communities until the quota from the other communities are filled up. It would only mean that the proportion mentioned above should be maintained as far as possible.

Suppose the Islam Gymkhana does not receive 300 applications from members of other communities, should they not admit Muslims until the former's quota is filled. That's not the intention of this agreement.

The principle to be followed by all is that nobody should be rejected on the ground of caste, creed, race or colour, so long as he fulfils the other conditions for membership.

MAFATLAL AND BREACH CANDY BATHS

I understand the Government has made a request to the management of the Mafatlal and Breach Candy Baths to open their doors to all in the same way as the Gymkhanas have done. It is expected that they will follow the splendid example set by the Gymkhanas and amend their constitution accordingly in the near future. The time has come when this

(Continued On Page 22)



... "she would be today a land flowing with milk and honey."

Over half a century ago, — two decades before Bapu said, "If not an article of commerce had been brought from outside India, she would be today a land flowing with milk and honey" — Godrej pioneered a venture that has grown into the production at very favourable prices of a diversity of pre-eminent, truly Swadeshi commodities essential for the well-being of our country. Their ranges and popularity could go on expanding, given normal conditions, — thereby contributing towards the achievement of India's economic freedom.

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FOUR-POWER RESOLUTION ON INDONESIA ACCEPTED

No vote was taken as a whole by the Security Council at the resumed discussions on the Four Power resolution on Indonesia but the President announced the resolution had been carried as each paragraph had secured the required majority.

LAKE SUCCESS, Jan. 28 (Reuter): Egypt announced to the Security Council to-day she would support the four power resolution on Indonesia, although she would like to have seen a still better resolution more in line with the equities of the situation.

Mahmoud Fawzi Bey, Egyptian delegate, said: "We look upon the draft resolution as merely one step forward which must be followed by other steps on the road to the solution of the problem."

The Egyptian delegate appealed to both the Republic of Indonesia and the Netherlands for their maximum co-operation.

"It is also particularly to be hoped that the Netherlands will not, to quote the United States Secretary of State, take a basically reactionary attitude or make an attempt to crawl back into the cocoon of history", he added.

ARGENTINA'S SUPPORT

Dr. Rudolfo Munoz (Argentina) announced his country's support for the joint resolution, saying: "The Security Council should by all legitimate means facilitate the achievement of Indonesian independence. The best way it can do this is by using its mediatory powers."

"To go any further would involve it in great danger, especially at a time when major conflict between the great

powers paralyse the Council's efficiency."

BLESSING TO AGGRESSION

Mr. Jacob Malik (Russia) repeating his criticisms of the joint resolution, proposed the following amendment: "The Netherlands forces shall be immediately withdrawn to positions held under the Renville agreements."

He said that unless such a provision was made, the resolution would merely give the Security Council's blessing to aggression.

NETHERLANDS' OPPOSITION

Dr. J. H. Van Royen (Netherlands) declared the resolution "contains so drastic and deep an interference in the domestic affairs of a state as no member of the United Nations has ever accepted when signing the United Nations Charter."

Dr. Van Royen told the Council "The adoption of this resolution would have just the opposite effect of what the sponsors intend. In fact it would lead to most harmful results for Indonesia, for the Netherlands and for the United Nations."

These, Dr. Van Royen said, were the main objections raised by the Netherlands to the resolution:

(1) The installation of the Republican Government in Jogjakarta.

(2) The powers given to the Indonesian Commission to deal with the establishment of a federal interim Government, the holding of elections and the transfer of sovereignty.

(3) The principle of the majority rule in the proposed Commission.

(4) The powers given to the Commission to make recommendations to the Council for the return of certain areas to the Republican Government and for the withdrawal of Netherlands troops. These powers would implicitly authorise the Council to make decisions on those points.

NEW DELHI CONFERENCE

Of the New Delhi conference, Dr. Van Royen said: "I want to assure the distinguished delegate from India, and all the nations represented at the New Delhi Conference, with many of whom we have for centuries had, and hope to maintain in the future, close links of friendship and co-operation, that we really are not as foolish and short-sighted as not to see what is going on in Asia."

"The contrary is true and we have proved and shall prove that we do not intend to set the clock back. Equal rights and self determination were the basis of the programme for the creation of the United States of Indonesia."

"It seems to me that this should be fully apparent to the nations concerned if only they would not identify Indonesia with the Republic."

INTERNAL INTERFERENCE

Dr. Van Royen asked: "Is there a more drastic and incentive interference possible in the internal affairs of a state than for the Council to take in hand the decisions about setting up a specific Government and about the transfer of sovereignty over 75 million people?"

"Has the Council ever gone that length with regard to any other state?"

Regarding that part of the resolution which gives the United Nations Commission the power to recommend what areas should be returned to the Republic, Dr. Van Royen said: "the Netherlands is asked to hand to the United Nations the ultimate right to decide about the transfer of enormous areas to the Government of the Republic, and to decide about the withdrawal of or retention of Netherlands troops."

DENIAL OF RIGHTS OF SOVEREIGNTY

"Thus the resolution in fact does nothing less than ask us to renounce two of the most fundamental, the most vital rights which a state possesses", Dr. Van Royen said.

"Not only the present Netherlands Government, but no Netherlands Government at all, and in fact no responsible Government of any nation in the world, should be required to surrender such essential rights of sovereignty."

The Netherlands' objection to the provision of majority rule on the proposed Indonesian Commission, Dr.

Van Royen said, rested on the fact that the United States would have the deciding vote on the Commission.

This was impugning Holland's faith in the United States but no state could hand to another such far-reaching powers.

"The Dutch have been in Indonesia since 1595 and we cannot see any reason why in the last minute before giving that important area its independence we should hand over part of our sovereignty to some foreign state or international 'agency'."

"Summarising, I have tried to prove to the Council that it would be extremely difficult, if not impossible, for my Government to accept the draft resolution before it, for these reasons."

MAIN OBJECTIONS

(1) It requires the Netherlands Government during the interim period to renounce certain fundamental rights of sovereignty.

(2) It constitutes an unprecedented interference in the internal affairs of a state, thus violating article two, paragraph seven of the Charter.

(3) It is absolutely impracticable and would create an even more untenable situation than the one which was the cause of all the trouble.

(4) It duplicates yet partly deviates from the detailed programme and time-table worked out jointly by the Netherlands and the Federalists, which will have a confusing paralyzing effect on the work of political reconstruction."

WARNING TO COUNCIL

Dr. Van Royen then warned "I must emphasise that if, notwithstanding all these serious objections, the Council should adopt this draft resolution, it would create a most unfortunate situation between itself and the Netherlands Government, for which the Council will have to bear the full responsibility."

"If the Council should now adopt a resolution requiring us to abandon part of our responsibility in the interim period, it would have only itself to blame or the almost unbridgeable gap it would create."

Dr. Van Royen continued: "The issue at stake is not whether Indonesia will become independent, for that has long been pledged by us, but the question is what structure and under what leadership the new independent state will set out."

We are firmly determined not to leave behind us a state in which one particular minority in Java dominates all other groups and areas of the Archipelago, nor a state ruled in fact by a dictatorial group."

"I must therefore point out that, although we fully understand the interest taken in developments in Indonesia by the Governments represented at New Delhi, the assumption which was at the basis of their resolution is fundamentally incorrect."

Dr. Van Royen then complained that several of the Government's representatives at New Delhi had on their own initiative denied the Netherlands Government transit facilities.

AT VARIANCE WITH U. N. CHARTER

"It seems undeniable," Dr. Van Royen said, "that such action taken independently of the Security Council against a member of the United Nations is at variance with the principles and spirit of the Charter."

"Finally I must confess that the New Delhi resolution would make more impression on us if it had not, like some members of the Security Council, given such obvious proof of applying to weights and measures."

"The resolution bases itself, so it says, on the Charter and on the allegation that the Netherlands have committed a breach of the peace and an act of aggression and it calls for immediate and complete freedom of Republican leaders."

REFERENCE TO HYDERABAD

"The conference was held in Hyderabad House. Now I happen to have received a letter, addressed to me by the head of the Hyderabad delegation to the United Nations, dated Karachi, Jan. 18, 1949 which says: 'Your Excellency rightly pointed out that the Nizam was virtually a prisoner in the hands of the Indian Military Government and has no will of his own.'"

I may add for Your Excellency's information that the Indian Military Government in Hyderabad has kept the Prime Minister, Mr. Lalk Ali, and the other Ministers of his Cabinet under detention since the entry of Indian troops in Hyderabad on September 19, 1948."

"The Government of India termed the invasion of Hyderabad and have been trumpeting that the conditions there have returned almost to normal."

"The question therefore arises as to how they can reconcile this claim about normalcy of law and order

in Hyderabad and their demand for the immediate release of certain Indonesian Ministers, with the continued detention of Hyderabad Ministers, whose only fault had been that they were opposed to Indian aggression and had taken steps to defend their country against such aggression."

Quoting the letter Dr. Van Royen said the writer asserted that Indian authorities have not only connived at the wholesale massacre of the Muslim population in Hyderabad and looting of their property, but they have also been meeting out most inhuman treatment to the volunteers who had resisted them in Hyderabad."

He continued to quote and said: "Other reports have trickled out showing thousands of people are being moved out of Hyderabad in most pitiable conditions."

"The Indian representative had asserted at the Security Council meeting held on September 28, 1948 that there was no censorship in Hyderabad."

"In fact, Dr. Van Royen added, there was strict censorship there."

"My Government feels obliged to point out to the Council," said Dr. Van Royen, "that the adoption of this resolution would have just the opposite effect on what the sponsors intend. In fact it would lead to most harmful results for Indonesia, for the Netherlands and for the United Nations."

Dr. Van Royen concluded, "My Government will carry out this resolution to the extent to which it is compatible with the responsibility of the Netherlands for the maintenance of real freedom and order in Indonesia, a responsibility which at this moment no one else can take over from us."

GOPALA MENON ASSAILS HYDERABAD LETTER

Immediately after Dr. Van Royen finished Mr. M. Gopala Menon, Indian representative, assailed the Hyderabad letter. He said: "First of all the Nizam was never placed in detention by the Government of India, and is today as free to go about in any part of the world as the Prime Minister of India."

"I will go as far as to say that the Nizam was the prisoner of a small clique in Hyderabad and it was the Indian forces which actually restored him to complete freedom."

"Not only the Nizam, but the people of Hyderabad were freed by the Indian forces."

"It is again untrue to say that there is any censorship in Hyderabad. Observers from any part of the world are free to visit Hyderabad and to see the actual state of affairs there."

"I would suggest that the Netherlands authorities should give the same facilities to military observers in Indonesia."

The Council then voted on the amended resolution. The preamble went through with eight in favour, France, Russia, and the Ukraine abstaining.

The Soviet amendment calling for immediate withdrawal of Dutch troops was lost by four in favour and seven abstentions.

The paragraph calling for immediate cessation of hostilities, both by Dutch forces and Indonesian guerrillas, was passed with eight in favour and Russia, Ukraine and France abstaining.

The next paragraph, calling for the immediate release of Indonesian leaders and freedom to exercise their functions in the Jogjakarta area, went through with only France abstaining.

The part of the resolution giving the Commission power to assist in negotiations to establish an Interim Federal Government before March 15 was passed with three abstentions.

The Council also passed the recommendation for elections to be held by October 1 and for a transfer of sovereignty to the United States of Indonesia not later than July 1, 1950.

RESOLUTION CARRIED

The Council then went quickly through the other provisions setting up a United Nations Commission for Indonesia and giving it power to observe elections and recommended to what extent Dutch troops should be withdrawn and areas returned to Republican administration.

On these sections, Argentina joined the abstainers, thus making the vote seven in favour and four abstentions.

No vote was taken on the resolution as a whole, but as each paragraph had obtained the required majority the President announced that the resolution had been carried. The meeting then adjourned.

OUR TABULATED ADLETS

2 ANNAS PER WORD
MINIMUM RS. 1/8/-
To be paid in advance

MATRIMONIAL

Wanted match for a nice young bachelor of 26 holding permanent post in Central Government drawing Rs. 350, belonging to a well connected Arora family. Girl should be below 19, medium height, pretty, slim, sweet-tempered and well versed in household. Box No. 233 "Bombay Chronicle".

EDUCATIONAL ADLETS

Matriculation B.A., B.Sc. B. Com., Ph.D., L.T., LL.B., etc. to deserving without examination. Crawford University, Lucknow. (2844)

BUSINESS

Prefab-house Manufacture. Expert Engineer requires promoter or capitalist. Interested please write Box No. 241 "Bombay Chronicle".

PROPERTY FOR SALE

A Palatial Double Storey Bungalow decently furnished with servant quarters, water and electricity laid with Marble Chips floor and big adjoining land for an orchard. Income Rupees 2200/- yearly. Price sixty thousand or near. Offers invited M/s. Khanna Medical Store Solan (Simla Hills). 177

For Sale A Big Departmental Store, Centrally Situated On The Mall Lahore. Muslim Owner. Apply Box No. 219 "Bombay Chronicle".

MEDICAL

Write your disease effective medicine, Jalyant Pharmacy, Wadhwan City. 231

Use as a tonic "Navratna Kalpa" invented by Kaviraj Pt. Durga Datt Sharma Vaidya Vachaspati (Gold Medalist) Jullundur city. It is a sovereign remedy for heart diseases, nervous debility, blood poisoning, insanity, diabetes, hysteria and piles. Literature sent free. Issued by Navratna Kalpa Pharmacy, Mitha Bazar Jullundur City, East Punjab. 3139

BOOKS & MAGAZINES

Write To-day for your free copy of "How Can I Invest My Savings Safely, Yet Profitably" to Jai Hind Investment Trust Ltd., Behind Reserve Bank, Delhi. (8572)

MISCELLANEOUS

Wanted to purchase a Japanese silk unit consisting of 12 looms with preparatories. Please inform in details to Box No. 3138 "Bombay Chronicle".

For carbolic Gas cylinders (Co2), Crown corks, essences and all other Soda water and confectionary requisites. Please contact Govind Prasad and Sons 3, Banskalla Lane, Calcutta 7. Tele: "Rasberry" 240

CITY & SUBURBS

To-day

Hindu: Magh Shud 1, 2005.
Muslim: Rabi-ul-Awwal 30, 1368.
Parsi: Amardad 30, 1318.
Sunrise: 7-13 a.m. Sunset: 6-31 p.m.
High tide: 01-11, 13-00
Low tide: 07-30, 18-53

Today's Engagements

SHRI RAMTIRTH YOGASHRAM: Shri Yogiraj Omeshchandraji will speak on "Ramayan" today (Sunday) at 10 a.m. at Shri Ramtirth Yogashram Sandhurst Road.

FREE EDUCATION IN YOGA: Under auspices of "Ramtirth Yogashram", 448, Sandhurst Road, free classes in yoga are conducted daily, (except on Sunday) between 7 and 9-30 a.m. Advantage of the above classes has been taken by 62 people in November.

GAUDIYA MISSION: Upadeshak Swami Sri Nitadas Bhaktishastri Ramlankarji to speak on "True Perspective of Prosperity" at Sri Gaudiya Math, Gowalia Tank Road, today (Sunday) at 5 p.m.

ARYA SAMAJ: Today (Sunday) at 7 p.m. Pt. Ved Prakash Sharma will speak on "First Word of Vedas" Vithalbhai Patel Road.

ARYA SAMAJ: Lecture by Prof. Ramkrishna on "Yog" today (Sunday) at 9 a.m. at Arya Samaj Mandir Fort.

BOY SCOUTS ASSOCIATION BOMBAY PROVINCE: Mourning Parade in memory of Sir Tej Bahadur Sapru, late Chief Commissioner for India, today (Sunday) at 9-30 a.m. at Scout Hut, Esplanade Maidan.

BUDDHA SOCIETY: A public Lecture today (Sunday) at the Near Building, Lamington Road, at 5-30 P.M. by Prof. N. K. Bhagwat.



BOMBAY, Sunday, Jan. 30.
244 m. (1,231 kc/s)

7-30 a.m. Partah Smaran 7-40 News (M) 7-50 News (G) 8-0 News (E) 8-15 News (H) 8-30 Abhang Gayan 8-45 Mohammad Khan 9-0 Anjanibai Lolekar 9-30 Bombay Radio Orchestra 11-0 Naamratna 11-45 Bharata Bhagya Vidata Feature in Marathi written by Sane Guraji 12-0 p.m. Mukta Valdia 12-15 Air Bhajan Mandali 12-30 Manar Prada Feature in Gujarati written by Jitubhai Mehta 12-45 News (M) 12-50 News (G) 12-55 Yeshwantrao Purohit 1-25 News (H) 1-30 News (E) 1-40 Schubert 4-20 Lalita Parulekar 4-35 Ranganath Jadhav and Party 4-50 Yeshwantrao Purohit 5-15 Gammam Jammam 5-45 News (K) 6-0 News (E) 6-10 News (H) 6-15 Calling Rural Listeners 7-15 Meera 7-30 Amar Mahatma 7-45 Gandhiji Talk in Hindustani by The Hon. Mr. B. G. Kher, Premier of Bombay 7-55 Musical Interlude 8-0 News (M) 8-15 News (G) 8-30 Violin Par. Bagatari 8-45 Ranganath Jadhav and Party 9-0 News (E) 9-15 News (H) 9-30 B. E. C. News Relay 9-40 Gottu-wadym Par Mahatma 10-0 Patit Pawan Musical feature based on the lives of saints who worked for the emancipation of the down-trodden. 10-15 The Miracle man Feature in English by Hamid Sayani 10-30 Anjanibai Lolekar 10-45 Mohammad Khan.

VARIATIONS

41.44 m. (7,240 kc/s)
7-40 a.m. Bhajanavali 5-45 p.m. Harijan Bhajan Party.
61.48 m. (4,880 kc/s)
8-0 p.m. Mukta Valdia 8-15 Harijan Bhajan Mandali 9-0 Yeshwantrao Purohit 9-25 Lalita Parulekar.

BANGALORE, Jan. 30

250 m. (1,200 kc/s)
7-30 a.m. Devotional Music 7-50 News (G) 8-0 News (E) 8-15 To Be Announced 8-30 As in Bombay 6-0 p.m. News (E) 6-10 Local Announcements 6-15 For Rural Areas 6-35 Bapuji Feature by Ramani V. Desai produced by S. S. Mistry 7-0 Trilok Khajanchi 7-15 Chota Gandharva 7-15 Topical Talk 8-0 Trilok Khajanchi 8-15 News (G) 8-30 To Be Announced 9-0 News (E) 9-15 Chota Gandharva 9-45 To Be Announced.

WHEN ALLAHABAD GOES ON AIR

NEW DELHI, Jan. 29

When Allahabad goes on the air at 5-30 p.m. on February 1, 1949, it will be the eighth broadcasting station to be opened within the last twelve months. The inaugural programme includes messages from the Hon'ble Shri R. R. Diwakar, Minister of State for Information and Broadcasting, Her Excellency Shrimati Sarojini Naidu, and the Hon'ble Shri Govind Ballabh Pant.

Allahabad can be heard on 389.6 RPT 389.6 (770 KC/S).

NEW PUBLICITY SCHEME FOR BOMBAY

Government To Set Aside Rs. 10 Lakhs For Documentary Films

Exclusive To "Chronicle"
BOMBAY, Saturday

The Government of Bombay, it was learnt on Saturday, would set apart Rs. 10 lakhs in their next budget, to be expended on documentary films

Hitherto Government met their requirements by purchasing this type of film from private producers, who invariably worked on their own initiative, choosing their own themes.

Such purchases were conducted on a footage basis, which arrangement, it is learnt, did not guarantee to the producers concerned, that every documentary film produced by them would be bought.

The saleability depended on whether a film was approved by Government selectors. If it was rejected, it resulted in loss to the particular producer.

The producer, naturally, were reluctant to produce documentaries, and, as a sequel there was great paucity of such films.

EDUCATIONAL VALUE OF DOCUMENTARIES

Realising the educational value of

documentary films, both for schools as well as mass enlightenment, Government, it is gathered, have devised a new scheme, for which purpose the sum of Rs. 10 lakhs, will be set apart.

Under the new scheme, producers will be apprised of Government's requirements and given specific instructions as to the nature and the theme of the documentary, that is to be shot, the scenario being provided by Government experts.

NO MORE RISK FOR PRODUCERS.

Thus the possibility of a film being rejected is eliminated. This device, will it is felt, also enable Government to make use of the best talent available in the production of a documentary film based on a theme of their own choice.

PIANIST'S SUCCESS



Miss Roda Jehangir Khodaiji, F.T.C.L.

Having passed the Examination in the Art of Pianoforte playing and being admitted as a Fellow of the Trinity College of Music, London, Miss Khodaiji has been awarded 'The Bhicaiji L. Palamkote Prizes of £16 (Sterling) and a Gold Medal for Fellowship Diploma. She is a Graduate of the Bombay University, and is the daughter of Mr. Jehangir Khodaiji, a well-known Parsi music conductor in Bombay.

Clearance Sale Of Beer

DEALERS APPREHEND ENHANCED IMPOSTS

(Exclusive To "Chronicle")

BOMBAY, Saturday.

There is a sudden glut of beer in Bombay's liquor stores and vendors have reduced the price of a bottle of beer from Rs. 3.3 to Rs. 2.4. A bottle of beer in a bar, cost Rs. 4.3 to Rs. 5 till last week.

The prices of beer in some bars too have now been reduced.

GETTING RID OF STOCKS

Inquiries made at the Excise Ministry's office, showed that there was no relaxation in the rules regulating the import or the sale of the beverage. However, as from the next budget year, i.e. the 1st of April 1949, Government's Prohibition measures will be further tightened and as there will be four "Dry Days" in the week instead of the present three, dealers were anxious to get rid of their stocks, so that no surpluses may result in their quotas.

FEAR OF ENHANCED IMPOSTS

Another factor that is responsible for this sudden glut in foreign beer — the beverage is also brewed in India at Murree and Bangalore — it is gathered from knowledgeable circles, is the possibility of enhanced Excise and Town Duty on beer, next year.

The Government of Bombay, it was reliably learnt, will impose heavier duties on all alcoholic products, as from the next budget year.

Under the circumstances, if any stocks of beer which remained with dealers were required to be carried into the next year, they would have to be sold at much higher prices than the present rates which in some bars were Rs. 5, a bottle.

STAUFFER'S PLEA FOR HELP TO THE BLIND

BOMBAY, Saturday

Dr. Milton T. Stauffer, General Secretary of the John Milton Society for the Blind of U.S.A. who after visiting Japan, China and other Eastern countries has come to India to study the work done in this country for the welfare of the blind addressed a meeting this evening at the Wilson College Hall on the problem of the blind in this country.

Dr. Stauffer said that for the welfare of the blind in India it was necessary to remove the superstitious belief existing among the masses regarding the blind and other physically disabled persons and to take immediate legislative measures to improve their lot. He was, however, glad that the Government here possessed a progressive attitude towards the problem.

Dr. Stauffer referred to the services rendered to the physically disabled persons in U.S.A. by Miss Helen Keller, the well-known social worker, who is herself blind, dumb and deaf. He appealed to the men in the medical profession in this country to come forward to help the cause of physically disabled persons.

Dr. M. D. D. Gilder, Health Minister, Government of Bombay, who presided over the meeting said that the Governments in India would do all in their power for the welfare of the blind and physically disabled persons.

Cottage And Village Industries Exhibition

BOMBAY, Friday.

An All-India Exhibition of Cottage and Village Industries sponsored by the All-India Women's Conference will come off in the City in the second week of March.

Explaining the objectives of the exhibition, Mrs. Sudamina Mehta, President of the Exhibition Committee, said at a Press conference, that it proposed to give to the Bombay public a comprehensive view of the range and extent of the products of the small-scale industries and an idea of the historical development and the present day conditions of the crafts in India.

She added that the organisers intended to set up a permanent emporium after the exhibition.

The exhibition will be opened by Dr. Shyam Prasad Mukerji, Minister for Industries and Civil Supplies to the Government of India on March 12 at the C. J. Hall and will remain open till March 27.

TOWARDS ADVANCEMENT OF INDIAN MUSIC

BOMBAY, Saturday.

An interesting programme of variety entertainment was staged by the Garba Mandal this evening at the Cowasji Jehangir Hall in aid of "the advancement of Indian music" in the Bai Ratanbai Panday Girls' High School.

A number of dance and music items were presented which were greatly appreciated by the large audience present.

A sum of nearly Rs. 2,500 was collected.

Bombay Ban On Sale Of Arms

The Order of the Commissioner of Police, Greater Bombay, prohibiting

City Professor Weds



The marriage was celebrated at the Salvacao Church, Dadar, by Rev. Fr. Bento D'Souza, of Mr. Frank D'Souza, Professor of English Literature, Siddarth College, son of Mr. and Mrs. J. S. D'Souza, and Miss Cecilia Nazareth daughter of Mrs. L. Nazareth and the late L. J. Nazareth.

After the religious ceremony a reception was held at the Kitta Bhandari Hall, where Professor C. D. Pinto of the St. Xavier's College raised the toast.

WEATHER

WEATHER SUMMARY

POONA, Jan. 29 (API): Following is the weather summary for Saturday, Jan. 29, 1949:—

Weather has been dry over the country except for isolated showers in Assam.

Forecast valid until the evening of 30th; weather will continue to be dry except for isolated showers in Assam.

WEATHER CHART

POONA, Jan. 29 (API): Following is the weather chart showing the maximum and minimum temperatures, and rainfall in inches during the past 24 hours from Dec. 1, 1948 and departure from normal recorded at 08-00 hours I.S.T. on Jan. 30, 1949:—

Ahmedabad 83 63 0 0 minus 0.1; Ahmednagar 87 56 0 0 minus 0.5; Bangalore 85 58 0 0.2 minus 0.5; BOMBAY 86 65 0 0 minus 0.2; Calcutta 78 58 0 0.1 —; Colombo 88 75 T 10.4 plus 1.3; Delhi 71 47 0 0.1 minus 1.2; Hyderabad (Dn.) 89 61 0 0 minus 0.6; Lucknow 76 47 0 0 minus 1.0; Madras 84 65 0 1.7 minus 5.1; Mahabaleshwar 79 59 0 0 minus 0.4; Mysore 86 60 0 0 minus 0.5; Nagpur 83 53 0 0 minus 0.8; Patna 66 56 0 1.4 plus 0.7; Poona 90 53 0 0 minus 0.2; Sholapur 91 61 0 0 minus 0.6; Simla 47 36 0 1.6 minus 2.0.

ROHIT DAVE FOR UNIVERSITY SENATE

Mr. Rohit Dave, a Socialist member of the Bombay Municipal Corporation, is likely to be elected as a representative of the Corporation on the Bombay University Senate. The Corporation has already one statutory representative.

By virtue of a regulation, which lays down that any organisation which donates a sum of over one lakh of rupees is entitled to a seat, the Corporation will be assigned an additional seat because it has donated a sum of Rs one lakh for the founding of the Sir Phirozeshah Mehta chair in politics.

It is understood that the Congress Party in the Corporation has decided to let the opposition take this seat; and the socialist party is understood to have nominated Mr Dave to hold it.

the dealers from transferring, either by sale or otherwise, any arms or ammunition including percussion caps to any licence holder without a special permit from him; has been extended for two months, from January 30

TALIB SADDLES FOUR WINNERS' AT TODAY'S RACES

Fitna Disappoints Large Following In Oaks

(By Our Racing Correspondent.)

BOMBAY, Saturday.—The 2 to 1 on rage, Fitna disappointed large armies of supporters in the Fillies Classic, the Indian Oaks run over twelve furlongs to-day at Mahalaxmi. The favourite was fractious at the gate and she was the last to move out. At the first turn off the Members enclosure she ran wide but her rider quickly put her on the right path. She trailed the field till well up midway and approaching the four when Evans shook her she responded out again she swung to the left and running wider at every stride in the home-stretch, she almost finished on the tan-track when passing below the wire 1 1/2 lengths behind Liberty Belle. Many an observer wondered at the mad running and declined to believe that Evans was at his best and so in short time a couple of lakhs exchanged hands.

The consistent Priorate, earlier in the day in the Wadia Gold Cup was superbly ridden by Evans when keeping neglected Mimizan at bay by 3/4 length. Navvara was third and considerably well fancied Jeanne D'Arc, a good winner last week who had had passage close home was a close fourth. Too much use was made of that good galloper and also a recent winner, Oriental Spotlight in the early stage and not much was left in her at the end.

Into who the luck-sway sent out four winners, Liberty Belle, Zam Zam, Baaz Bahadur and Sweetie Shah in the day. The first-named was the lucky winner of the rich Indian Oaks and Baaz Bahadur maintained a tie for the honours with King Sheridan in the Cowasjee Jehangir Plate. Paddy Rylands also got a lucrative double through the medium of Kickshaw and Priorate.

There were 239 successful tickets on the treble pool. Each ticket returned Rs. 575-8.

The following are the results:—

THE UDVADA PLATE, Division III—Distance 6 furlongs.

Messrs. Prem Nath and M. Gokal Chand's KICKSHAW 8-9 Ganga-ram

Mr. M. C. Raja Sekhar's PEGGOTTY 8-13 Pierce

Mr. Dinshaw Bhedwar's AMELIA 8-8 Janardan

Mr. A. S. Motabhoj's MISSING LINK 8-0 Tasi

Won by 1/2 length, 1/2 length 3 1/2 lengths.

Time: 1 minute 17 seconds.

All ran.

Tote paid: Win Rs. 114. Places Rs. 28 Rs. 16 and Rs. 37.

THE UDVADA PLATE, Division II.—Distance 6 furlongs.

Messrs. Hugo Wachsmann and D. N. Shroff's JOUETTE 8-9 Cunningham

Mr. S. Zito's INDIANA 8-9 Medhe

Mr. Osman Chotani's PEPPER-MINT 7-10 Bhosle

Mr. R. T. Wankar's AJINKYA TARA II 8-9 S. Chavan

Won by 2 1/2 lengths, 3/4 length, Shd.

Time 1 minute 16 3/5 seconds.

Not run: Son of a Gun and Prince Jehangir.

Tote paid: Win Rs. 55. Places Rs. 21 Rs. 21 and Rs. 37.

THE SIMLA PLATE Division I—Distance 6 furlongs.

Mr. N. G. Peermahomed's ABBESS 8-4 K. Khade

Mr. Eves CARNIVAL QUEEN 7-12 J Bhosle

Rao Saheb D. K. Parker's AZAD HIND 8-0 S. Chavan

Mr. Diamond's MY PET 8-11 Evans

Won by 1 1/4 lengths, Hd., 2 lengths

Time: 1 minute 15 1/5 seconds.

Not run: Grace, Hikmet, H. Terror.

Tote paid: Win Rs. 114. Places Rs. 33. Rs. 35 and Rs. 70.

THE MITHALAK PLATE—Distance 7 furlongs.

M/s. Chandulal J. Shah and A. H. Ahmedbhoj's ZAM ZAM 8-10 Kheemsingh

Mr. Osman Chotani's POST MASTER 8-6 Damodar

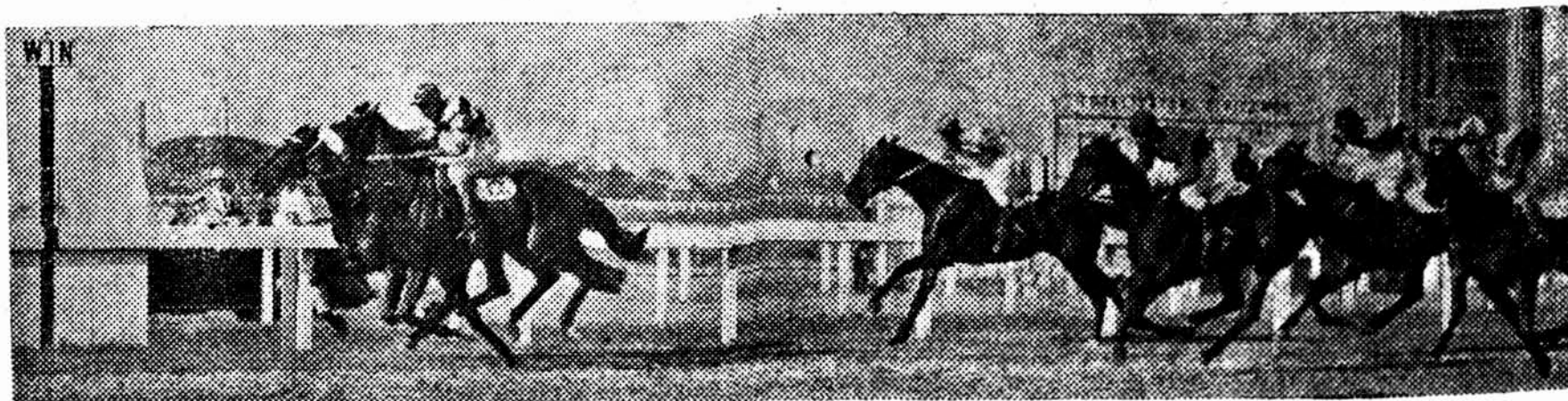
Maharani Chinnabai's BOOP'S FANCY 8-0 Roberts

Col. Mahomed Ali Noon's SIMON'S SISTER 7-10 Medhe

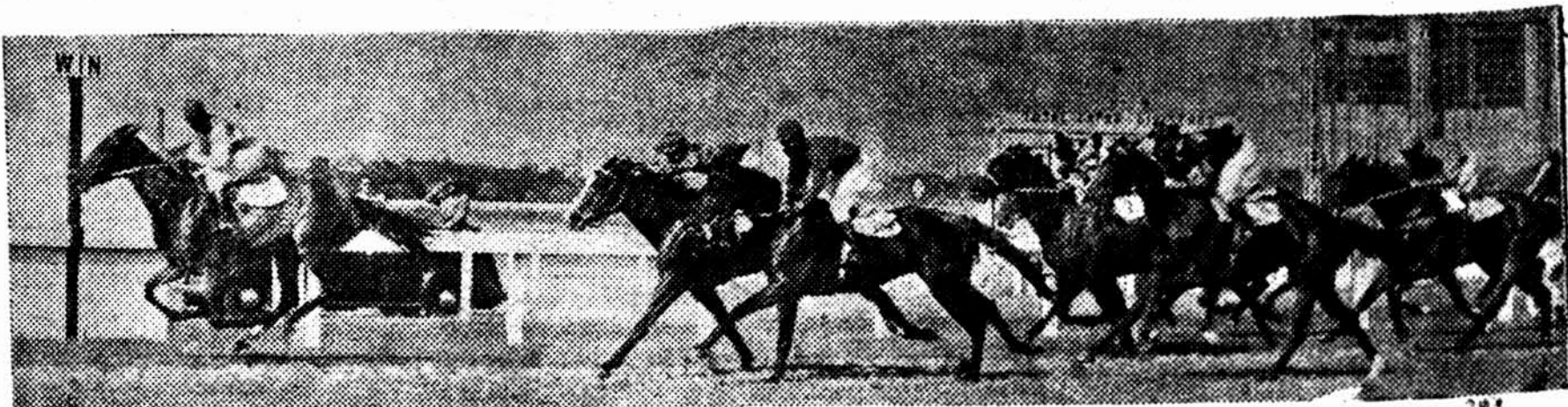
Won by 4 lengths 1 length, 1 3/4 lengths.

Time: 1 minute 27 2/5 seconds.

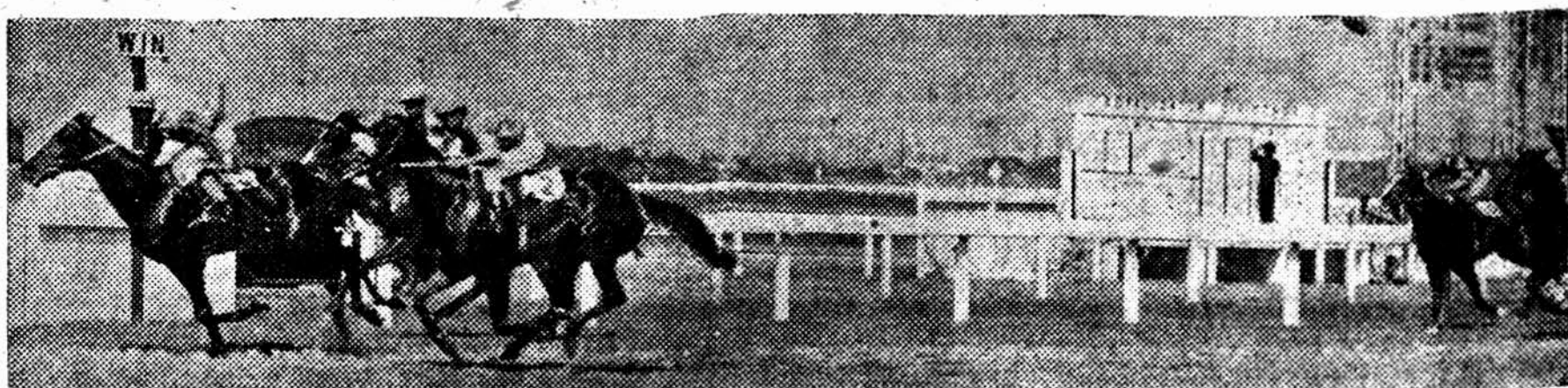
Not run: Pankaj



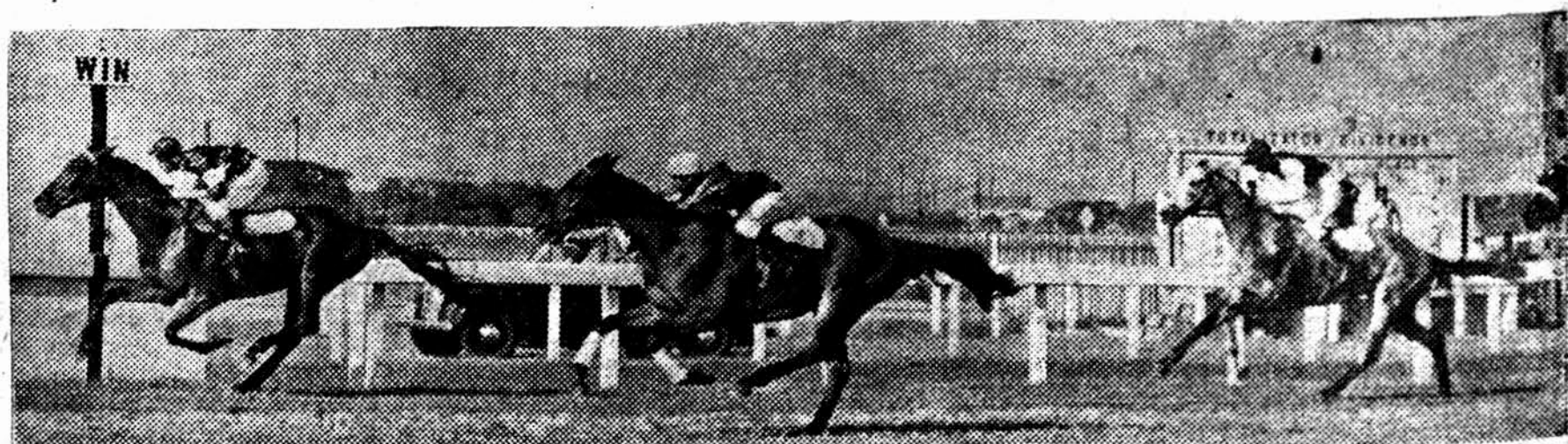
The Sir Cowasjee Jehangir Plate 1-1/4 mile. King Sheridan and Baaz Bahadur in Dead heat, 3rd Near Image.



The Simla Plate (Div. I) 6 furlongs. 1st Abbess, 2nd Azad Hind, 3rd Carnival Queen.



The Udvada Plate (Div. III) 6 furlongs. 1st Kickshaw, 2nd Peggotty, 3rd Amelia.



The C. N. Wadia Gold Cup 1-1/2 miles. 1st Priorate, 2nd Munizan, 3rd Navvara.

Tote paid: Win Rs. 25. Places Rs. 14. Rs. 15 and Rs. 21.

THE C. N. WADIA GOLD CUP—Distance about 1 1/2 miles.

Mrs. A. L. Hutson's PRIORATE 9-3 Evans

Mrs. and Mr. Justice's MIMIZAN 7-0 J. Bhosle

Sir Santidas Askuran's NAVVARA 7-4 Jagdish

Maharaja of Idar's JEANNE D'ARC 9-1 Rickaby

Won by 3/4 length, 2 lengths, Hd.

Time: 2 minutes 42 1/5 seconds.

Not run: Rao Saheb.

Tote paid: Win Rs. 34. Places Rs. 16, Rs. 26 and Rs. 41.

THE SIR COWASJEE JEHANGIR PLATE—Distance 1 1/4 miles.

Raja Ratna M. C. Patel's KING SHERIDAN 9-2 Rickaby

M/s. A. H. Ahmedbhoj and Purshottam Jethabhai's BAAZ BAHADUR 8-0 Antoo

Rao Saheb D. K. Parker's CHOCOLATE BABY 8-4 S. Chavan

Mr. A. S. Motabhoj's NEAR IMAGE 9-1 Gumansingh

Won by D-h., 1 1/2 lengths, Hd.

Time: 2 minutes 11 1/5 seconds.

Not run: Dimiar, Black Page.

Tote paid: Win Rs. 19. 35. Places Rs. 18 Rs. 26 and Rs. 36.

THE INDIAN OAKS—Distance about 1 1/2 miles.

M/s. Abdulla I. Rahimtoola and A. H. Ahmedbhoj's LIBERTY BELLE 8-7 Kheemsingh

M/s. Dawoodbhai Esoufally and J. C. Merchant's FITNA 8-7 Evans

Mr. G. R. Kolte and Rao Saheb D. B. Bhilare's SHUBH LUXMI 8-7 S. Chavan

The Rani of Jasdian's SWEET MARYLA 8-7 Amir Ahmed

Won by 1 1/2 lengths, 2 lengths, 4 lengths.

Time: 2 minutes 43 2/5 seconds.

All ran.

Tote paid: Win Rs. 56. Places Rs. 11. Rs. 11 and Rs. 11.

THE SIMLA PLATE Division II—Distance 6 furlongs.

Mr. Syed Amjad Ali's SWEETIE SHAH 8-6 Kheemsingh

Doris Hart Wins Australian Women's Singles

ADELAIDE, Jan. 29, (Reuter): Miss Doris Hart, America's third ranked player, today won the Australian women's singles title beating the holder Mrs. Nancy Bolton of Australia: 6-3, 6-4, in the final.

The men's final between John Bromwich and Frenk Sedgman will be held on Monday, January 31.

IKE WILLIAMS BEATEN

NEW YORK, Jan. 29, (U.P.A.): Kid Gavilan of Cuba clinched a shot at the world welter-weight crown by winning an upset non-title ten-round decision over lightweight champion Ike Williams before a crowd estimated at 15,000 in Madison Square Garden.

It was a split decision that the bobbing and weaving Havana Kid gained over the 135-pound champion from Trenton, New Jersey who had out-pointed Gavilan in the same Garden ring last February 27.

Mr. Eve's STAR SAPPHIRE 8-2 Medhe

Mr. K. S. Irani's MAH-I-NAU 9-1 Aurobinda

Mrs. Clara Hill's GENTLE WHISPER 8-9 N. Dar

Won by 1 lengths, 1/2 length, Shd.

Time: 1 minute 16 1/5 seconds.

Not run: Lady Cleopatra, Gori, Nargis.

Tote paid: Win Rs. 34. Places Rs. 17 Rs. 44 and Rs. 35.

THE UDVADA PLATE Division I—Distance 6 furlongs.

Sir Shantidas Askuran's ASOKA 9-0 Uttamsingh

Mr. Sultan. Molobhoj's VIE ON 9-0 Kheemsingh

Mr. Osman Chotani's PLUCKY PRINCESS 8-3 Purnusingh

Lady Sherbanoo Chinoy's JUBILATION 8-3 N. Dar

Not run: Marlow, Navroze, V. Queen

Tote paid: Win Rs. 37. Places Rs. 14. Rs. 13 and Rs. 15.

INDIA V. WEST INDIES

Fourth Test Score-Board On Saturday

MADRAS, Jan. 29, (A.P.I.): The score board in the Fourth Test Match between India and West Indies on Saturday evening showed,

WEST INDIES (First Innings) 582

INDIA (First Innings)

Mustaq Ali lbw Trim 32

M. R. Rege b Jones 15

R. S. Modi b Ferguson 56

V. S. Hazare c Goddard b Ferguson 27

L. Amarnath hit wicket b Grim 13

H. R. Adhikari c Stollmeyer b Jones 32

D. G. Phadkar (Batting) 39

Mankad (Batting) 1

Extras 10

Total (for six wickets) 225

FALL OF WICKETS: 1-41 2-52.

3-116, 4-136, 5-158 6-220.

BOWLING ANALYSIS

O. M. R. W.

Jones 15 5 26 2

Gomes 23 9 52 0

Trim 21 5 39 2

Ferguson 20 2 72 2

Goddard 10 0 0 0

Australian Record Broken By Tenth Of A Second

MELBOURNE, Jan. 29, (A.P.I.): Lloyd La Beach the Panama sprinter, who finished third in the Olympic 100 metres today knocked the tenth of a second off the Australian 100 yards record, when he won the final of the event in the Victorian Championships in 9.5 seconds.

He defeated the Australians John Bartram and Morris Curotta by a yard and two yards respectively.

Herby Mckenley, the Jamaican won the 440 yards Victorian Championship in 48.1 seconds covering the first 220 yards in 21 seconds.

NARENDRA NATH BEATS MADAN IN BRILLIANT ENCOUNTER

Fine Display By Vasant In Doubles

BOMBAY, Saturday. The concluding stages in the C.C.I. Open Tennis Championships produced a class of tennis of a very interesting, exciting and revealing nature.

Two important men's singles semi-finals were decided—that between Narendra Nath and Madan and between Kumar and Vasant, but the standard of tennis was widely different in the two matches. The former was a battle royal between two brilliant exponents who revelled in clean stroke production outstanding in its execution and perfection of technique. The latter in contrast was far below All-India class, being extremely slow, patchy and full of errors. The most revealing factor that emerged out of the two matches was a complete breakdown of volleying and weakness of overhead play on the part of all four contestants.

Madan began brilliantly, playing really beautiful tennis and stroked at times with great fury held a commanding lead of 4-1, before Narendra could settle down. Thereafter he relaxed his pace and tried to depend on Narendra's errors. This was a mistake which was ultimately to prove fatal for him, because though he lightened his game and won the first set at 6-4, he allowed his opponent to get his confidence and the measure of his strokes.

Narendra recovered in the second set and a terrific struggle ensued for the first five games which went with service till the score stood at 3-2 in favour of Narendra. Madan was at advantage in the fifth game, but could not win it. Thereafter he lost control and his shots lacked their former sting. Narendra held the whip hand now and gave Madan little chance to recover until he completely faded in the final set. Madan played brilliantly, his strokes carrying great punch and power behind them, but his overhead was lamentably poor, and Narendra's greater experience and tenacity prevailed.

The Kumar-Vasant match on the adjoining court was little to enthuse over. Both exponents lacked pace and missed several easy volleys at the net, and the struggle petered out into a game of attrition with the winner in doubt till the very end. Kumar won the first set at 6-4 after

a fairly even struggle. Vasant retaliated strongly by annexing the next at 6-1. In the final set Kumar led 3-0 but Vasant equalised at 4-4. Then Vasant slumped and Kumar just nosed him out at 6-4.

The men's doubles final between Vasant and Narendra and Mehta and Kantawalla ended in a victory for the former pair after a three set duel. Vasant was the outstanding player of the four and he received able support from Narendra. Mehta and Kantawalla led 2-0, and this lead enabled them to win the first set at 6-4. Vasant and Narendra retaliated strongly in the next and broke through Mehta's service to lead 4-1, and though Narendra dropped his service, they again broke through Mehta's to win the set at 6-3. In the final set Kantawalla won the first game but Narendra and Vasant again beraking through Mehta's service took a commanding lead and Kantawalla losing his service decided the issue. Vasant was wholly dependable, playing clever tennis with crisp volleys and placements, and Narendra made some full blooded drives and lovely passing shots. In fairness to Mehta it was obvious that he could not run as much as he would have liked owing to his recent serious illness and several deeply angled shots and volleys left him standing helpless.

The ladies doubles match between Mrs. Singh and Mrs. Mody and Miss Ingram and Mrs. Dayal proved to be a one sided event, the former pair winning easily at 6-0, 6-0.

There will be no play on Sunday, being the death anniversary of Mahatma Gandhi.

The following were the results.
MEN'S SINGLES SEMI-FINALS.
Narendra Nath beat K. B. Madan, 4-6, 6-2, 6-2.
Kumar beat Vasant, 6-4, 1-6, 6-4.

MEN'S DOUBLE FINAL.
Vasant and Narendra Nath beat Mehta and Kantawalla, 4-6, 6-3, 6-3.

WOMEN'S DOUBLES FINAL.
Mrs. Singh and Mrs. Mody beat Miss Ingram and Mrs. Dayal, 6-0, 6-0.

PROFESSIONAL SINGLES.
Noormahomed beat Vithal, 6-3, 3-6, 6-1.

ST. XAVIER'S WIN SENIOR LEAGUE CHAMPIONSHIP

Tata's Conquered In A Thrilling Match

BOMBAY, Saturday. St. Xavier's College won the Bombay Provincial Hockey League by their hard earned victory over Tata Sports Club. St. Xavier's scored the all-important goal in the twelfth minute of play through D. Vaz their centre forward. St. Xavier's have a cool-headed goalkeeper in A. Lobo who carried his side to victory. Eight from scratch, The Governor of Bombay, Sir Maharaj Singh paid a surprise visit during this game and was an interested spectator. In the earlier game Kirkee United beat Lusitanians "A" by the odd goal in three in a game that served up a standard of hockey that was mediocre.

It was a pity that a few of the Tata players allowed their tempers to get the better of them towards the closing stages of this grand game. Lobo in the last few minutes was called upon to clear but he brought off three smart saves. At this time Lawrie Fernandes received a shoulder injury from a clearance from Le Febour and the game ended in a triumph for the Xavierites.

The teams: St. Xavier's:—Lobo A. Ferreira, Moses, Le Febour, John D'Souza, C. Pereira, D'Costa, Rodrigues, Vaz, Williams, Lobo L. Tatas "A":—Pinto Leo, Gentie, Carvalho, Pereira, Perumal, T. Pinto, Lawrie, Menezes, Lenny, Joe D'Mello Premnath.

Lusitanians were beaten on their own game when they thought better to change positions of their forwards and hence changing the understanding of the combination. The game ended in a victory by an odd goal in three for Kirkee United.

The Teams:—Kirkee:—Shinde: Maleloo, Darekar, Ready, Cash, G. Nimal, Venkatesh, Iric, Gabriel, D. Nimal, Madukar, Tavler.

Lusitanians:—Menezes: D'Sa, Walter, Gama, Patrick, Maxie, Dias,

JOE LOUIS' LAST APPEARANCE

FLORIDA, Jan. 29, (Reuter): Joe Louis will make his last world heavyweight championship appearance wherever he can get the most money his manager Marshall Miles said today.

"The bout may be held in New York and it may be held in Chicago. If some other city puts in a better and higher bid we will fight there," he added. "It is purely and simply a matter of dollars and cents with us because Louis is not kidding about retiring this time."

Louis won an unofficial decision over Nino Valdez, of Havana in a four rounds exhibition bout here last night. A newspaper poll gave Louis three rounds with one drawn.

Skipper Of New Zealand Team To Visit England

WELLINGTON, Jan. 29, (Reuter): W. A. Hardie of Canterbury has been appointed Captain of the New Zealand side to tour England this year, the New Zealand Cricket Council announced today. W. M. Wallace of Auckland is Vice-Captain and Mr. J. A. Phillips Manager.

Pro-Nazi Kept Out Of World Championships

FRANKFURT, Jan. 29, (Reuter): The United States authorities have refused entry of German bodied driver Hans Killian and four other Germans who had hoped to participate in World Bobsled Championships at Lake Placid. Killian is accused of Pro-Nazi sympathies.

Woodcock, Braganza, Rodrigues, Wilson.

In the second Division game played earlier in the evening Bhimraj Sports beat Royal Indian Navy by the odd goal in three. D'Souza scored for R.I.N. then Tamba equalized in the opening half for Bhimraj and Shankar Kadam put Bhimraj ahead. This completed the games for the Second Division Championship which was won by Army Area.

SYMPTOMS OF SPIRITUAL ILLNESS

Nikhilananda Says India Can Supply Remedy To World

BOMBAY, Saturday. The people of the West were looking to India as their spiritual leader and as a hope for the war-torn world, said Swami Nikhilananda, leader of the Ramakrishna-Vivekananda Centre at New York, speaking at a meeting arranged to celebrate 87th birthday anniversary of Swami Vivekananda at Biavalsky Lodge this evening.

Swami Nikhilananda who returned recently to India after an absence of ten years said that the present malady of the world was spiritual. Economic, political and social confusion, he added, were only the symptoms of a deep-seated spiritual illness. Man was not at peace with himself and his Creator.

Speaking of the future of India, he said that she had come in touch with the scientific and technological West and also with Communistic Russia. But, he pointed out that at this critical juncture when they were looking for light, they should not forget "that India down the ages has evolved a way of life that has preserved her ancient civilization for the past seven thousand years and earned respect from the outside world."

"The immortal spirit of India," he asserted, "is our pointer to the goal of our national life." He stressed the need of looking farthest into past of India for seeing farthest into the future of the nation.

NOT THE RIGHT REMEDY.

The Swami touched upon the question of communal friction in India and said its solution did not lie in the rejection of religion. He said that that would be like "throwing away the baby with the bath-water." He said that political and economic factors were largely responsible for the communal trouble and suggested that a study of comparative religions should be encouraged in schools and colleges to bring about a harmony of religions in India.

HOME MINISTER'S TRIBUTES.

Presiding over the function, Mr. Morarji Desai, Home Minister to the Government of Bombay, referred to the role of Swami Vivekananda in the awakening of India and said that he was largely responsible for waking India from her age-old slumber. The Home Minister added that the work of Swami Vivekananda paved the way for Mahatma Gandhi launching national movements.

The Home Minister said that even when India was a subject nation, the world looked at her culture and spirit. Swami Ramkrishna, he said, kept alive and spread the ancient spirit and culture of India through Swami Vivekananda.

Swami Sambuddhananda, President of the Ramakrishna Mission of India, Prof. D. G. Vinod, Prof. N. K. Bhagwat and Mr. Malegaumwala paid tributes to Swami Vivekananda's greatness.

B. E. S. T. Kamgar Union

BOMBAY, Saturday. Inaugurating the B.E.S.T. Kamgar Union tonight at the Congress House, Mr. S. K. Patil, President of the B.P.C.C. expressed satisfaction that the new Union, to be affiliated to the Indian National Trade Union Congress, was drawing good support from bus and tram workers in the city.

Mr. Patil advised the Union members to fight for their rights on their own inherent moral strength, while at the same time realising their responsibilities as loyal citizens. He cautioned them against being swayed by the propaganda of certain political parties who were only interested in exploiting them for their own ends.

"The Congress stands for the right of Labour and faith in Congress sense of justice will never lead to disillusionment", Mr. Patil told the well-attended gathering.

FRENCHMEN WIN IN MONTE CARLO RALLY

MONTE CARLO, Jan. 29, (Reuter): J. Trevoux and M. Lesurgue of France, driving a 3,485 cubic centimetres Hotchkiss from Lisbon, were today declared the winners of the Monte Carlo rally.

Second were the Czechoslovak pair F. Dobry and Z. Treybal, who took the Monte Carlo circuit, driving a British 1,971 cubic centimetres Bristol. Over 200 cars competed in the rally, starting last Monday night from seven different European centres on a gruelling 1,900 miles journey to Monte Carlo.

People IN THE NEWS

GOVERNMENT HOUSE NEWS

BOMBAY, Jan. 29. The Governor of Bombay received The Hon. Mr. Vaikunth L. Mehta and Mr. K. M. Ghandy.

The Governor visited the Home Guards Parade Ground, Dhobi Talao to inspect the 1st Bombay Battalion of the National Cadet Corps and was received by Mr. D. S. Joshi and Major Joga Singh.

G. D. VARTAK

Mr. G. D. Vartak, Minister for Local Self Government will leave Bombay, on Tuesday, February 1, on a tour of the Bitapur District.

SIR S. RADHAKRISHNAN

NEW DELHI, Jan. 29 (UPI): Dr. Radhakrishnan, Member of the Executive Board and leader of the Indian Delegation to the United Nations Educational, Scientific and Cultural Organisation, is leaving New Delhi by the Pan-American World Airways on February 2 for London.

He is expected to return to New Delhi on February 13.

R. S. MANI

ROME, Jan. 28 (Reuter): Mr. R. S. Mani, Indian Charge d'Affaires, who has arrived here to establish India's Embassy in Italy, today paid his first official visit to the Italian Foreign Ministry.

MAULANA ABUL KALAM AZAD

CALCUTTA, Jan. 29 (UPI): India's Education Minister, Maulana Abul Kalam Azad, left for Delhi by air this afternoon.

B. G. KHER

Mr. B. G. Kher, Premier of Bombay, paid a visit to the Happy Home for Blind and the N.S.D. Industrial Home for Blind, both at Worli, this morning.

MAHARAJA OF KASHMIR

NEW DELHI, Jan. 29 (UPI): His Highness Maharajahdhiraj of Jammu and Kashmir accompanied by Her Highness Maharani Sahiba reached Delhi, this evening.

Their Highnesses will pay a visit to Rajghat tomorrow and will place wreaths on the Samadhi of Bhauli.

DR. STAUFFER CALLS ON PREMIER

Dr. Milton T. Stauffer, the famous worker in the field of Blind Welfare called on Mr. B. G. Kher, Premier of Bombay, on Saturday afternoon, at the Secretariat.

UNITED ARTISTS' DEAL WITH MODI

NEW YORK, Jan. 28 (Reuter): United Artists Film Corporation announced here today that they had concluded a deal with Mr. Keki Modi, Chairman and Managing Director of Western India Theatres, Limited, of Bombay, whereby the latter will take over the distribution of United Artists' products in India, Burma, Ceylon and Pakistan for a term of years.

Mr. Modi, who has been on a three months visit to the United States, sailed for home on Wednesday.

The possibility of United Artists releasing India-produced pictures in the world market was also envisaged by Mr. A. W. Keely, Vice-President of United Artists.

Indian Central Cotton Committee

NEW DELHI, Jan. 29.

The meeting of the Indian Central Cotton Committee and its sub-committees will be held in Bombay from February 4 to 8.

COTTON BALES REDUCED TO ASHES

BARODA, Jan. 29, (U.P.I.): Cotton bales worth about Rs. 10,000 were burnt in a fire which broke out in the Kohinoor Mills at Baroda today. One person was seriously injured and was removed to hospital.

TEMPORARY COMMISSIONS

NEW DELHI, Jan. 28.

As a sufficient number of applications for the grant of temporary commissions have been received, no further applications will now be entertained by Sub-Area or Area Headquarters.

If and when necessity arises, applications will be again called for and a Press Note will be issued.

CALL TO WORLD TO ACCEPT GANDHI'S GOSPEL

Einstein's Message To Pacifists' Meeting

DELHI PLANS ELABORATE EXHIBITION AT RAJGHAT

Nehru And Sardar Patel To Broadcast On Day Of Mahatma's Death Anniversary

WASHINGTON, Jan. 29 (U. P. A.): Albert Einstein today called upon the world's people to accept "Gandhi's gospel as their basic policy before it is too late."

Einstein and famed novelist, Thomas Mann, sent greetings to a A-India meeting of the World Pacifist Conference now underway in the late Mahatma Gandhi's ashram at Wardha.

The messages were received by Dr. Amiya Chakravarty, former Secretary to the late Rabindranath Tagore. Chakravarty is now a professor at Howard University, the national education centre for Negroes.

INITIATIVE OF INDIA

Einstein's message said: "The initiative of India which finds such vivid expression in this conference is new and welcome proof that Gandhi's great original idea has deeply affected the thinking of his people."

"Brutal force cannot be met successfully for any length of time with similar brutal force, but only with non-co-operation towards those who have undertaken to use brutal force. Gandhi recognized that this is the only solution for the vicious circle in which the nations of the world have become caught."

"Let us do whatever is within our power so that all the peoples of the world may accept Gandhi's gospel as their basic policy before it is too late."

UTOPIA TURNS REAL

Mann wrote Chakravarty: "There are historical moments when ideas which heretofore existed only as Utopian turn quite suddenly into absolutely real and practical necessities of life. Such an idea is the plan of a world government and the erection of the highest world authority for the protection of peace."

"To-day every sensible human being endowed with an understanding of the demands of our times knows that peace has become the supreme commandment and that the thought of war and the possibility of war have to be rejected and eliminated completely... I hope and believe that the message which will reach us from the primeval home of human wisdom will make a lasting impression upon the rest of the world."

DELHI PROGRAMME

NEW DELHI, Jan. 29 (A.P.I.): To-morrow is the first anniversary of the death of Mahatma Gandhi. Arrangements have been made for large crowds to visit Rajghat. Workmen have been continuously at work to give finishing touches to the circular pandal with a high dome where a "Sarvodaya" exhibition is to be opened by the Prime Minister, Pandit Nehru at 10-30 to-morrow morning.

The exhibition is expected to be an unique one in which all the articles kept would be those connected with Gandhi. The organisers of the exhibition within three weeks have secured the country for rare manuscripts pertaining to Gandhi, paintings and photographs and literature and books written on and by Gandhi. Some of the letters written by Gandhi in the early days of his political career to the leaders of the country and world figures are to be exhibited. Out of some 2,000 pictures collected 250 have been selected. They include paintings in oil by eminent artists. Over 600 books written by either Gandhi or by other writers on his philosophy will also be kept on view.

Adjacent to the pandal is a replica of the mud hut in which Gandhi lived and said his prayers in Sewagram.

It is expected that the exhibition



CITY PROGRAMME FOR SARVODAYA DAY

B.P.C.C. Programme

8 a.m. to 9-30 a.m.—Recitation from Holy Scriptures and Mass Spinning at the People's Hall Congress House. Those participating are requested to bring their own copies of the holy scriptures like Gita Bible, Quran, Zend Avesta, etc.

9-30 a.m.—The Hon'ble Shri B. G. Kher Premier of Bombay will address the above gathering.

4 p.m.—Starting of the Silent Procession from the Dhool Talao end of Azad Maidan to Chhatrapati via the following route: Kalbadevi, Lohar Chawl, Crawford Market, Mahomed Ali Road, Masjid Road, Tambakana, Marwari Bazar, East India Cotton Building, Bhuleswar, Bombakhana, Bhuleswar, Kabutar Khana, Kumbhar Tukda C. P. Tank, Vithalbihi Paid Road, Sandhurst Road, Lamington Road, Opera House and Sandhurst Road to Chhatrapati.

NOTE: Congress volunteers and other volunteers are requested to be present at the Azad Maidan in their uniforms at 3 p.m.

6 p.m.—Termination of the Procession at Chhatrapati in a meeting. The meeting will commence with Bhajans and reading of poems on Gandhi's life by the famous Music Director, Master Krishnarao and others followed by reading of the Congress 'Message' in English and Hindi.

BOY SCOUTS ASSOCIATION BOMBAY PROVINCE: Mahatma

will be thrown open to the public for a fortnight.

ON THE AIR.

The Prime Minister and the Deputy Prime Minister will broadcast to the nation from the Delhi studios of AIR at 8-30 p.m. to-morrow. The broadcast will be heard from all stations of All-India Radio.

Earlier in the day AIR, Delhi, will broadcast a running commentary on the opening of the Sarvodaya exhibition at Rajghat from 10-30 a.m. onwards.

The prayer meeting from Rajghat will be relayed by AIR Delhi from 5 p.m. onwards.

At 9-40 p.m. AIR, Delhi, will put out a talk by Miss Muriel Lester—disciple and hostess of Mahatma Gandhi in London—on "Gandhi, as I knew him."

Kanu Gandhi Back From Noakhali

NEW DELHI, Jan. 29 (UPI): Shri Kanu Gandhi, who has been carrying on the work which was assigned to him by Gandhi in Noakhali, returned to Delhi today to participate in the programme of the first death anniversary of Mahatma Gandhi at Rajghat to-morrow. He has brought with himself a number of photographs of Gandhi taken by him during the various tours of Gandhi. These will be exhibited at the Gandhi Mandap Exhibition at Rajghat, which will be inaugurated by Pandit Nehru, Prime Minister of India, to-morrow.

Shrimati Aya Gandhi also returned to Delhi with Kanu.

Sarvodaya Workers To Confer

NEW DELHI, Jan. 29 (UPI): A conference of the Sarvodaya workers of the Sarvodaya Samaj will be held on March 9, 10 and 11 at Rao, near Indore. Rao is a station on the Khanda-Ratlam meter-gauge line between Mhow and Indore.

It is learnt that about 1,500 prominent workers of the Samaj from all over India, are expected to attend the conference.

Usual Friday Prayers At Rajghat

The usual Friday prayers were held this evening at Rajghat near the samadhi of Mahatma Gandhi.

Among others who attended today's prayers were included Shri Shankar Rao Deo, Shrimati Janaki Devi Bajaj, Shri Manilal Gandhi, Kaka Saheb

(Continued On Page 16)

30 NATIONS RECOGNISE STATE OF ISRAEL

Armistice Lines In Negev Area—Stumbling Block In Rhodes Talks

LONDON, Jan. 29 (Reuters): Britain, New Zealand, Belgium and Holland today recognised the Government of Israel.

All announced "de facto" recognition, which means that although diplomatic representatives will be sent to the new State, they will not be given diplomatic status or titles, such as "Ambassador" or "Minister".

Countries who have now recognised the new state number thirty.

Australian External Affairs Minister, Dr. Herbert Evis, said in Canberra today that his country's recognition, announced yesterday, was "de jure" meaning that the Australian envoy will hold the rank of Ambassador or Minister.

Britain will withhold information on the future British diplomatic representative to Israel until the agreement of the Israel Government to the names submitted by Britain has been received, a British Foreign Office spokesman said today.

He was replying to a question whether Mr. Cyril Marriot, now British Consul-General in Haifa, was likely to become Britain's first diplomatic representative in Tel Aviv.

The spokesman said he was unable to comment on reports that Britain's "de facto" recognition of Israel would shortly be followed by United States' recognition of Transjordan.

RHODES TALKS From Rhodes Reuters reported that Dr. Ralph Bunche United Nations acting Mediator, was today talking in-

formally with the Egyptian delegates to the Palestine armistice conference. He had similar talks with the Israelis yesterday.

Usually, reliable sources said that with negotiations being fire on the delineation of armistice lines in the Negev area of southern Palestine—the main difficulty—the present talks concerned reduction and withdrawal of forces on both sides and supervision of the proposed armistice.

KENNETH ROYAL FOR JAPAN NEW YORK, Jan. 29 (Reuters): Kenneth Royal, United States Secretary of the Army, has left by air for Japan on what he termed a "survey seeking answers to the problems facing that country".

He also expects to visit South Korea.

SOVIET CHARGE AGAINST WESTERN UNION "Anglo-American Bloc In Europe Out For World Domination"

MOSCOW, Jan. 29 (Reuters): Russia today accused Britain and France of adopting a new policy which it called "very menacing for the peace-loving peoples" and said they aimed at domination over other European nations.

The charge was made in a statement issued by the Foreign Ministry and circulated by the official news agency, Tass.

The creation of Western Union meant that Britain and France have refused to carry out the anti-aggressive policy of Yalta and Potsdam and turned to a new policy—one very menacing for the peace-loving peoples—saying at their domination over other nations of Europe, even to the utilisation of these aims of the aggressor of yesterday who after the war fell into dependence on them.

NO ACCIDENT The statement added: "It is no accident that the Russian People's Republics are in an alliance of Colonial Powers. All this only emphasises the anti-democratic, reactionary, aggressive character of Western Union. Western Union is a military-political complement to the economic grouping of European countries which was created to carry out the Marshall Plan in Europe."

Both these groupings of European countries receive their direction from the ruling circles of the Anglo-American Bloc, which is not interested in the realisation of the real national State aims, or even the economic aims, of all these countries but pursues the aim of strengthening and further widening their own military, strategic and economic positions.

NEW DEMANDS "The aggressive aims are also reflected in new demands for increased armies and military budgets, which likewise further disrupts the possibility of their further stable economic rise."

Whereas the creation of the Western Union corresponds to the aims of the Anglo-American Bloc in Europe, it now becomes clear that the Western European grouping is only one and not the most important link in the chain of measures involved in the plans for establishing Anglo-American world domination."

BACK TO TWO WORLDS THEORY LONDON, Jan. 29 (Reuters): A British Foreign Office spokesman today said that it was a matter of the greatest regret that there had been a departure from the policy of wartime collaboration between Russia and the Western Powers.

He was commenting on the Soviet policy statement and said that, in reality this departure had come about through the return of the Soviet Government to the theory of the "two worlds" propounded in the writing of Lenin and Stalin.

According to present Soviet theory, the spokesman said, there must be two blocs—the imperialists and the Communists—between which no compromise was possible.

"Allegations of imperialism directed against the British Government sound very curious," the spokesman said.

Since the war Britain had accorded independence to India, Pakistan, Burma and Ceylon, the Soviet Government on the other hand, he said, had made great acquisition of territory.

On the attack on the Soviet statement on Western Union, the spokesman said that "it would be recalled that an Eastern Bloc existed long before there was any question of Western Union."

Acharya J. B. Kheri will preside over Mahatma Gandhi's death anniversary celebration at the Indian Legion Hall on Sunday the 30th Jan. a. 5-30 p.m.

WASHINGTON, Jan. 29 (Reuters): Russian condemnation of the proposed north Atlantic Pact as an "aggressive plot" appeared to Washington diplomats to-day to clash with hopes in

MAHATMA GANDHI MEMORIAL PARK

Work To Start Almost Immediately

NEW DELHI, Jan. 29.

Work is starting almost immediately for laying out a 85-acre park at Rajghat where Mahatma Gandhi's body was cremated. In the centre of this park on a raised platform will be erected a memorial. No decision has yet been reached on the actual design and shape of the memorial.

The Central Public Works Department, Ministry of Works, Mines and Power, is understood to be giving high priority to this project, and it is expected that a beautiful garden will emerge on the present site within the next few months.

The platform for the Samadhi will be surfaced with marble stone. A railing will be provided around the Samadhi at a distance of 20 feet from it and the open space inside the railing will be paved with stone or cement flooring. It is also proposed to provide filtered and unfiltered water supply and two sets of lavatories inside the park.

Nine two-roomed quarters will be built near the Power House. The park will be laid out with grass and flower beds and trees will be planted at suitable places.

The cost of this scheme is estimated to be Rs. 5,23,000.

370 Peasants Arrested

NASIK, Jan. 29 (APD): Mr. D. S. Wagh, leader of the Workers' and Peasants' Party of Maharashtra and two other workers from Igatpuri Taluka have been arrested from the Nasik district under orders from the District Magistrate, following the "Satyagraha" campaign among peasants in Igatpuri Taluka since last few days for securing higher prices for paddy from Government.

So far nearly 370 persons have been arrested in the campaign, of whom fifty are women.

CONGRESS ASKED TO REPEAL TAFT-HARTLEY ACT WASHINGTON, Jan. 29 (UPI): President Truman today asked Congress to repeal the Taft-Hartley labour law and re-establish the New Deal Wagner Act which certain curbs which would stop strikes threatening national emergencies.

SCANDINAVIAN DEFENCE TALKS OSLO, Jan. 29 (Reuters): The Prime Ministers and Foreign and Defence Ministers of Sweden, Norway and Denmark met here this morning to seek agreement on joint defence.

Also taking part in the talks were eight members from each of the three Parliaments.

Though few observers think differences will be bridged, the talks are expected to continue tomorrow.

Several proposals were put forward this morning mainly on the same lines as at the Copenhagen meeting it was reported.

MRS. PANDIT AT CAIRO LONDON, Jan. 29 (UPI): Air-India International said today that Mrs. Vijayalakshmi Pandit, Indian Ambassador to Moscow, "en-route" to London, had unexpectedly departed at Cairo.

The airline said that no further instructions had yet been issued regarding her passage.

U. S. Endorsement For 'Council Of Europe' WASHINGTON, Jan. 29 (UPI): United States officials today endorsed the Western Union nations' decision to establish a "council of Europe" as a step toward European unity and stability.

The decision was hailed here as another step toward a goal that the United States had long urged—progressive integration of the free nations of Western Europe.

NEW DELHI, Jan. 29.

The Government of India in a statement said that there was no proposal under their consideration for inviting a sitting of the Privy Council in India.

Evacuation Of Anglo-Americans From Bassein

SRI PRAKASA TO BE ASSAM GOVERNOR

NEW DELHI, Jan. 29.

His Excellency the Governor-General has appointed Shri Sri Prakasa, at present High Commissioner for India in Pakistan, to be Governor of Assam in succession of the late Sir Akbar Hydari.

TERMS FOR BAO DAI'S RETURN

SAIGON, Jan. 29 (Reuters): M. Leon Pignon, French High Commissioner for Indo-China, confirmed on arrival here today that the return to Indo-China of ex-Emperor Bao Dai of Annam depends on a settlement of Viet-nam's claim for unity with Cochinchina.

PARIS, Jan. 29 (Reuters): Arrest in a Paris boarding school of eighteen-year-old Giam Tran Minh, a Cochinchinese, who is alleged to be member of the Viet-nam (Indo-Chinese autonomy movement) Intelligence Service, was announced here today.

He was charged with spying on French troops, capture of arms confiscated by French troops and participation in the execution of pro-French compatriots.

Police had been anxious to interview him since the murder in Gialinh in June 1948, of a partisan of the Goudal (small Cochinchinese politico-religious movement).

He was believed to have left Saigon by air for Paris in September 1948.

REBELS BURN TWO VILLAGES A Government "Communiqué" today said Karen insurgents were massing near Maubin, midway between Bassein and Rangoon, and had burned two villages and destroyed a road bridge in the area.

Government forces it said repulsed Karen insurgents who attacked Kyauksemaraw, ten miles south of Maubin in the Tenasserim Division.

No mention was made of the Government's offensive in Central Burma.

PEACE PROSPECTS IN CHINA RECEDE Reds Demand Arrest Of Chiang And Other Nationalist Leaders

Other Nationalist Leaders

GOVERNMENT PEACE MOVE TERMED AS "MANOEUVRE TO GAIN TIME"

SHANGHAI, JAN. 29 (REUTERS): CHINESE COMMUNISTS TODAY DEMANDED THE ARREST OF FORMER PRESIDENT, CHIANG KAI-SHEK, OTHER KUOMINTANG (NATIONALIST) LEADERS AND FORMER JAPANESE COMMANDER-IN-CHIEF IN CHINA, LIEUT. GEN. YASUTSUGI OKAMURA AS PRECONDITIONS TO OPENING PEACE TALKS.

Broadcasting these terms over Shensi radio, the Communist alleged that Chiang was preparing to take personal charge of resistance to a Communist south-ward push and described the Government peace move as a "manoeuvre to gain time."

PEACE MISSION POSTPONED As the radio demanded an immediate reply to these terms, it was learned from Nanking that delegates of an unofficial Chinese Peace Promotion Association who were to have flown to Peiping today for talks with the Communists, had postponed their departure until tomorrow.

The delegates, seven professors and three correspondents were to present a 10-point peace programme including an immediate cease-fire, cessation of propaganda, warfare and the calling of a consultative conference to negotiate a peace settlement.

DEMAND FOR OKAMURA The Shensi broadcast said that General Okamura, who was recently acquitted by the Shanghai High Military Court of atrocity charges and alleged offences against military law, should be extradited to the Communists at a date and place they would fix.

LIST OF WAR CRIMINALS Other Kuomintang leaders whose immediate arrest by the Nanking authorities was demanded included: Mr. T. V. Soong, former Premier (reported from Hongkong today to be intending to go to the United States to join his sister, Madame Chiang Kai-Shek); General Cheng, Governor of Formosa; General Ho Ying-Chin, former Defence Minister; General Ku Chu-Tung, Chief of Staff; Mr. Chen Li-Fu and Mr. Chen Kuo-Fu, Extreme Right Members of the Kuomintang; Mr. Chu Chia-Hwa, Minister without Portfolio; Dr. Wang Shih-Chieh, former Foreign Minister; Mr. K. C. Wu, Mayor of Shanghai; Mr. Tai Chung-Hsin, President of the Examination Yuan (Council); General Tang En-Po,

Commander of the Nanking-Shanghai Garrison; General Chow Tse-Kau, Chinese Air Force Commander-in-Chief; General Wang Su-Min, Deputy Commander of the Air Force; and Admiral Kwei Yung-Ching, Naval Commander-in-Chief.

Dr. Wong Wen Hsiang, former Chinese Prime Minister and Minister without Portfolio in the present Sun Fo Cabinet was today appointed to succeed Wu Tung Hsin as Secretary-General of the President's Office, it was learned here.

NEW SINO-RUSSIAN TRADE TREATY NANKING, Jan. 29 (U.P.A.): A new Chinese-Russian trade treaty giving the Soviets additional economic privileges in China's far western province of Sinkiang is scheduled to be signed soon, authoritative sources said today.

These reports said the Russians would receive concessions in the mining of gold and coal in Sinkiang. Whether the agreement includes Soviet exploitation of uranium which reports say have been discovered in Sinkiang, it is not known. No details are revealed.

Sources said the decision to extend economic concessions to Russia was made in an effort to win Soviet goodwill in the light of the victorious sweep of the Chinese Communist armies southward to the Yangtze.

T. V. SOONG TO GO TO AMERICA HONGKONG, Jan. 29 (Reuters): Former Chinese Premier Dr. T. V. Soong, until recently Governor of Kwangtung province, will leave for the United States within a fortnight, according to a source close to his associates.

It was thought he would join his sister Madame Chiang Kai-Shek, in seeking American aid, if case-peace overtures fail.

SEQUEL TO CAPTURE OF BURMA PORT BY KAREN REBELS

RANGOON, JANUARY 29 (REUTERS): THE BRITISH AND UNITED STATES EMBASSIES WERE TODAY TRYING TO EVACUATE THEIR NATIONALS FROM THE BURMA PORT OF BASSEIN OCCUPIED BY KAREN INSURGENTS YESTERDAY.

ATTEMPTS TO GET IN TOUCH WITH BASSEIN TODAY BY RADIO WERE UNSUCCESSFUL.

FATE OF PLANE There was no news today of the fate of Captain Roy Marriot, who flew a Union of Burma Airways Plane to Bassein yesterday. The aeroplane was captured and its eight passengers, two Burmans and four Indians and two Chinese, were reported to have been freed.

Karen members of the Rangoon Police Force have been separated from their Burmese colleagues and "confined together in a certain place" for their safety the Commissioner of Police reported today.

REBELS BURN TWO VILLAGES A Government "Communiqué" today said Karen insurgents were massing near Maubin, midway between Bassein and Rangoon, and had burned two villages and destroyed a road bridge in the area.

Government forces it said repulsed Karen insurgents who attacked Kyauksemaraw, ten miles south of Maubin in the Tenasserim Division.

No mention was made of the Government's offensive in Central Burma.

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Stop Press

LATHI-CHARGE AND FIRING NEW DELHI, Jan. 29 (UPI.): According to a telegram received from Agartala there was lathi-charge and firing by the State police on January 28 on the demonstrators against the food procurement policy of the Government and disappearance of rice from open market. Many persons are reported to have been injured.

GANDHI MANDAP EXHIBITION NEW DELHI, Jan. 29 (A.P.I.): The Gandhi Mandap Exhibition which was scheduled to be opened by the Prime Minister, Pandit Jawaharlal Nehru at Rajghat tomorrow at 10-30 a.m. will now be opened at 5 p.m. on Monday, the Sarvodaya Diwas Samiti announced tonight.

U. S. NAVY SHIFTING MAIN FIELD WASHINGTON, Jan. 29 (U.P.A.): According to Naval sources the Navy is gradually shifting its main field of operations from the Pacific to the Atlantic mainly in order to support the proposed North Atlantic Security Pact, but also because of the growing Russian submarine fleet.

GREEK INSURGENTS ATHENS, Jan. 29 (Reuters): Greek insurgents today raided an American agricultural school eight

CALL TO WORLD TO ACCEPT GANDHI'S GOSPEL

(Continued from Page 16)

Kalelkar, Sri Devdas Gandhi, Shri Pyarelal, Shri Amrit Lal, Shri Radhakrishnan, President Delhi Provincial Congress Committee, Seth Kisnoria, Gandhi's host in Kashmir, and Shri R. S. Dhotre, Secretary of the Sarvodaya Samaj.

MAHATMA'S LIFE ON SCREEN
NEW DELHI, Jan. 29, (A.P.I.): A film on the life of Mahatma Gandhi was screened in Delhi today on the eve of the first anniversary of his death. Among the packed audience were members of the Cabinet and the Diplomatic and Consular Corps here.

Mr. A. K. Chettiar, is the producer of the documentary.
Several eminent leaders, past and present, figure in the film including Gokhale, C. R. Das, the Ali Brothers, Pandit Motilal Nehru, Mr. Jinnah, Pandit Jawaharlal Nehru and Sardar Vallabhbhai Patel.

OBSERVANCE IN LONDON

LONDON, Jan. 29 (UPI): In observance of the first death anniversary of Mahatma Gandhi, India League of London will be holding a public meeting on the afternoon of January 30.

Swaraj House, London, will also be observing "Gandhi's Martyrdom Day" on January 30, and the proceedings of the day will begin in the morning with a prayer meeting.

MEMORIAL MEETINGS IN PARIS AND STOCKHOLM

PARIS, Jan. 29, (Reuters): Members of the French "Friends of Gandhi Group" will pay homage to his memory at a memorial meeting here tomorrow, the first anniversary of the Mahatma's assassination.

The Indian Charge d'Affaires, Dr. P. P. Pillai, will preside.

Mahatma Gandhi's favourite song will be sung by a Stockholm Children's Choir of many nationalities at a memorial meeting at Stockholm tomorrow.

"GURU MANDAL"

CALCUTTA, Jan. 29 (UPI): With a view to propagating the preachings of Mahatma Gandhi an association known as "Guru Mandal" has been started under the guidance of Rajguru Pandit Haridutt Shastri and the first meeting of the "sevak" and followers of the Mandal will be held at Government House, Calcutta, tomorrow morning at 7-30 on the occasion of the first death anniversary of Mahatma Gandhi.

The Mandal feels that if independence is to be maintained and pristine glory of India is to be brought back in the present age every human being in India, irrespective of cast, creed and religion should follow Gandhi's preachings of 'satya, ahimsa, sadbhavana and fear of God'. At their inaugural meeting at Government House, the Mandal will discuss ways and means to propagate these ideals.

"ONE OF WORLD'S TRULY GREAT SPIRITS"

Loy Henderson On Gandhi's International Heritage

NEW DELHI—In a message to India on the first anniversary of Mahatma Gandhi's death, American Ambassador Loy W. Henderson has expressed the hope that men everywhere would rededicate themselves to the cause of world peace and unity.

Four Killed In Submarine Explosion

LONDON, Jan. 29, (Reuters): Four sailors were killed and two injured by an explosion last night on board a Swedish submarine off "Vaxholm", 20 miles east of Stockholm, Stockholm Radio reported today.

A minesweeper saw the submarine's distress signals and took off the rest of her crew. The cause of the explosion was not known, the Radio said.

Verdict On Wadia's Housemaid's Death

EPSOM (SURREY), Jan. 28 (Reuters): A verdict of death from natural causes was returned at the inquest on 28-year-old Mrs. Phyllis May Newell, a former Welsh housemaid, who was found dead in bed in the Epsom home of Mr. Nash Wadia, a wealthy Parsi.

Four Killed In Explosion

BERLIN, Jan. 29, (Reuters): Four men were killed and 24 seriously injured in an explosion at the Bavarian Nitrogen Plant in Piesteritz near Wittenberg in the Soviet Zone the British Licensed Der Tag Reported today.

'SERVE PEOPLE WITH TRUE DEVOTION

Kher Urges Strengthening Of Bonds Between Congress And Commercial Community

BOMBAY, Saturday.

An appeal to Congressmen to live up to high ideals set before them by their departed leader, Mahatma Gandhi, who had made the Congress an organisation dedicated to the service of the people was made by Mr. B. G. Kher, Premier of Bombay, in the course of his speech a function here this evening.

Mr. Kher, who was speaking at a tea party given by Mr. S. K. Patil, President of the Bombay Provincial Congress Committee to Mr. Bhavanji Arjun Khimji, President of the Indian Merchants Chamber at Congress House, gave the shining example of the late Jammalal Bajaj, a multi-millionaire who had devoted himself completely at the service of Mahatma Gandhi. Mr. Kher said that their great Master, who was no more with them had inspired them with a lofty idealism and noble missionary zeal to serve the people with true devotion. The common people, he added in this country had looked at Congressmen as their servants who had imbibed the true spirit of the great Teacher, Mahatma Gandhi. "Let us not let down in our thoughts or deeds and let us all work ceaselessly to live up to those high ideals and serve the common people with utter devotion", pleaded the Premier.

SACRIFICES OF MERCANTILE COMMUNITY

Mr. Kher also referred to the sacrifices of the mercantile and business

community for the cause of freedom and said that there were many great examples of their devotion to the ideals of Mahatma Gandhi. He hoped that this bond of unity between the Congress and the business community would grow more and more deeply so that they would all work as true servants of the people.

Earlier, Mr. Patil felicitating Mr. Khimji on his election as the President of the Indian Merchants Chamber, the Premier organisation of mercantile and business community in this country, said that ever since he had joined the Congress, Mr. Khimji had always worked with a spirit of devotion and service. It was Mr. Khimji, said Mr. Patil, who had worked hard to bring the Congress and the business and mercantile community in Bombay closer and who had also contributed so much in their active participation in freedom's struggle.

Mr. Khimji in the course of his reply said that the danger of class conflict was looming on the horizon of this country and certain elements were busy creating seething restlessness among the masses of the country on the ideology of class conflict and class warfare. He gave an assurance that he would work ceaselessly to see this pernicious ideology did not grip them to dangerous proportions and relations between all classes were maintained in complete harmony and amity so that the community as a whole would prosper.

RUSSIAN PATIENT JUMPS TO DEATH

LONDON, Jan. 29 (Reuters): A thirty-nine-year-old unnamed Russian patient in Hammersmith hospital said to have been a clerk in the Soviet Embassy, fell 40 feet to his death from a hospital window yesterday after a struggle with a nursing sister, it was reported today.

He was admitted to the hospital on Tuesday and an emergency appendicectomy operation was performed immediately.

Mines Blow Up Train: Two Killed

SAIGON, Jan. 29 (Reuters): Two people were killed and ten injured when a train was blown up by mines about ten miles south of Saigon yesterday.

NEW PERIODICAL FOR BLIND

NEW DELHI, Jan. 29: The Ministry of Education, Government of India, has just brought out "Deepavali", a periodical devoted to the education and welfare of the blind. "Deepavali" is being published in braille and nk-print.

to which Gandhi devoted his life. Praising Gandhi as "one of the world's truly great spirits," the American Ambassador's message says that "thoughtful men from distant lands will today join with his own countrymen in contemplating his fruitful life and the eternal truths for which he lived and died".

TEXT OF MESSAGE

Following is the full text of Ambassador Henderson's message—

"On the first anniversary of the tragic passing of Gandhi it is only fitting that we pause to pay tribute to one of the world's truly great spirits. Thoughtful men from distant lands will today join with his own countrymen in contemplating his fruitful life and the eternal truths for which he lived and died."

"As a token of the universal appeal which he made to the minds of men everywhere, I recall the impressive memorial held service in my own country one year ago. It was attended by the President of the United States of America with his cabinet and diplomatic representatives from all countries who gathered together in Washington to do honour to his memory."

"Like the great of all ages, his death has released him from certain physical restrictions which in life confined him. Thus it has been possible for his enduring personality to become an international heritage. The most fitting tribute to his memory today would be a rededication of all of us to the cause of world peace and unity to which he devoted his life."—USIS.

REFUGEES QUIT HYDERABAD

SECUNDERABAD, Jan. 29 (UPI): The evacuation of Muslim refugees to their homes in different parts of the State and outside in the Indian Union is going apace and ten batches left the City Camps in the last few days.

Three hundred Muslim refugees left Hyderabad by a Delhi-bound train today. There are about 2,500 Muslim refugees now left in Yerragadda camp awaiting evacuation.

To mitigate the sufferings of the people — both Hindus and Muslims, who suffered before and after the police action, the Hyderabad Government have sanctioned a sum of Rs. 12 lakhs to be given as stipends to the widows and orphans. Besides, the supply of charkas to women has been made more liberal.

Taccavi loans approximating Rs. 15 lakhs have been distributed in the affected areas out of Rs. 50 lakhs earmarked for the purpose.

Control Over Plastics Export

NEW DELHI, Jan. 29. The Government of India have decided to bring under control the export of plastic and plastic manufactures, as the bulk of raw material for the manufacture of plastic is imported from hard currency areas, according to a ministry of commerce press note today.

In view of the difficult supply position, the export of cotton combing waste, has also been brought under control, the press note stated.

LANDMARK IN KASHMIR'S POST-CEASE-FIRE

SRINAGAR, Jan. 29 (UPI): Held in a small hut which was previously used as a mosque, the Conference between Major-General Thimayya, G.O.C. Indian Army in Kashmir and Major-General Nazir Ahmed, Commander Pakistan Troops at Uripain, twelve miles beyond Uri, in Pakistan-held territory yesterday, is a landmark in Kashmir's "Post-Cease Fire" military situation, wires United Press of India Special Correspondent, giving details of the deliberations that took place to consider local disposition and adjustments of Indian and Pakistan troops. Agreed recommendations were signed by both the Generals to be forwarded to their respective Governments for approval.

Gen. Thimayya and Gen. Nazir Ahmed who happened to be together in joint boundary force met each other for the first time since that force was disbanded after the partition of India. Gen. Thimayya presented to Gen. Nazir

LICENSES FOR NIGHT FLYING

Issue Before Air Transport Board

NEW DELHI, Jan. 29, (U.P.I.): The question of issuing licenses for night flying of air-mails was considered at a special meeting of the Air Transport Licensing Board held here this morning. The Board reserved judgment.

Representatives of various air-lines brought to the notice of the Board certain press reports indicating that arrangements had already been finalised with a certain air line for carriage of mails to Delhi, Bombay, Calcutta and Madras, with a focal point at Nagpur.

Sir Gurunath Bewoor, on behalf of the Air India, said that the scheme required a very careful consideration from the point of view of operational facilities available on the routes, the total cost and estimated revenue and requested the Board to adjourn consideration of this issue for a month to give time to the airlines to consider the question.

On behalf of Messrs. Air Services of India it was represented that they had been in communication with the Director-General of Posts and Telegraphs regarding night-flying of air-mails between Delhi and Bombay, and were, in fact, the "originators" of the scheme. They complained that a particular air-line had already been selected for carrying mails by night, flying without a chance being given to them to submit their quotations.

Representatives of several other air-operating companies also voiced more or less the same grievances, it is learnt.

The Board, however, reserved its judgment.

Mysore Reserves To Fight Nalgonda Reds

BANGALORE, Jan. 29 (API): The Government of India, it is authoritatively learnt, have called upon the Mysore Government to send two more Battalions of Mysore Armed Reserve Police to Nalgonda District (Hyderabad) to put down Communist activity there.

The two battalions will leave for Nalgonda in a week's time.

Money Due To Evacuees From Governments

NEW DELHI, Jan. 29 (API): Details of the recent Inter-Dominion agreement regarding money due to evacuees from Government, quasi-Government and local bodies have been released today in a press note.

LABOUR LEADER ARRESTED

CHHINDWARA, Jan. 29 (UPI): Mr. R. K. Haldikar, General Secretary of the C. P. Mine Workers' Union, was arrested last night, according to a telegram received here.

CURFEW IMPOSED IN ASAFNAGAR

HYDERABAD (Dn.), Jan. 29, (A.P.I.): Curfew is in force in the Asafnagar area, of Atrafesabada District following stray incidents of a communal nature. The curfew came into force tonight and is effective until February 5.

The Assembly of five or more than five persons at public places, and carrying of arms and weapons have also been prohibited in the area.

Ahmed two boxes of walnuts and apples and 10 tins of cigarettes. It may be recalled on January 23 Gen. Nazir Ahmed had sent one bottle of whisky to Gen. Thimayya as his personal present. The conference which was held at 12 noon lasted 80 minutes. The two Generals exchanged pens, and then signed the documents.

A white flag which was carried by Major K. Khan of Pakistan Army, while crossing into Indian-held territory in Rul area on January 29 for the first time after the cease-fire was autographed by both Generals and other Indian and Pakistan officers.

Telephone communications between the Commander of Indian Forces and Pakistan Commander in Chatokhi area has been established. Lines were laid by Indian Signals on Thursday last to enable two Commanders to have discussions on subjects of mutual interest.

GOVERNMENT'S POLICY OF OUSTING MIDDLEMEN DEPLORED

Lalji Mehrotra Pleads For Industrial Peace And Increased Production

BOMBAY, Saturday. That Government by ousting millions of people from their legitimate business in the course of the enforcement of their various control policies, had failed to realise that these traders represented the bulk of the middle-class, which formed the backbone of society which should not be destroyed, was the view expressed by Lalji Mehrotra, President of the Federation of Indian Chambers of Commerce and Industry, at a Press conference held at the Indian Merchants' Chamber, on Saturday.

FEAR OF DEPRESSION

Mr. Mehrotra, answering a question put by a reporter of this paper said that he would not be surprised if there was a depression in the immediate future. Asked whether it was round the corner, he said he would not commit himself any further, but world tendencies showed what was coming.

Mr. Mehrotra in the course of his statement observed:—

Industries in any country can only flourish in an atmosphere of peace. Anything that even tends to disturb peace has, therefore, to be taken note of not only by the Government of the country but also by the Industrial and Commercial community. The recent happenings in Calcutta in which the students participated in unlawful activities is a pointer to the direction in which the minds of the youth of this country are running.

NEED FOR ZEALOUS ACTION

There is a vast field of industrial development for which the youthful energy could be harnessed.

The field of agricultural development offers a suitable direction in which their energies could be immediately utilised. The deficiency of food and the lack of adequate raw materials are the most difficult problems which the country is facing today.

This work, unless carried out with the zeal of a crusader cannot sufficiently succeed. All effort must be made to induce the youth of the country to realise the great need of their assistance in this directions—efforts similar to the ones used at the time of the war to mobilise the man-power in the defense of the country. During the last decade, there has been almost a constant flow of population from rural to urban areas which may have been so far, to some extent, justified by economic and other reasons. It is time that this tide is stemmed and people are induced to go back to fresh tracks.

OUSTING OF MIDDLEMEN DEPLORED

There is another question to which I would draw your attention. We have been painfully observing that most of those who have for centuries been engaged in the trade of distribution are being gradually ousted from their work by a number of over-zealous Provincial Governments in the course of their administration of controls. The authorities that are responsible for such a policy fail to realise that the middle men represent the bulk of the middle-class which forms the backbone of any society. Anything that is done to break this backbone will shatter the strength of the society.

NEWSPRINT ALLOCATIONS DECIDED

Railways Revenue Position Satisfactory

(From Our Correspondent)

NEW DELHI, Jan. 28.

The Government of India have finalised allocations of dollars for newsprint and intend calling a meeting of the Newsprint Advisory Committee of the Indian Eastern Newspapers Society shortly.

present requirements of petroleum products for this country will come from sterling area, it is learned here. This will reduce the burden on dollar resources and may also increase supplies. Although petroleum products are still in sellers market they are no longer in short supplies, at least at ports. In other words the problem has largely become a problem of transport.

The revenue position of Indian Railways is regarded satisfactory. Railways had budgeted for rupees 190 crores for the current year. For twenty-eight periods of ten days each ending 10/1 railway revenues should have been 146 crores as against actuals of 156 crores. In other words, earnings are ten crores better over budget estimates. Increase in dearness allowance recently announced will cost railways about two crores in current year and eight crores in 1949/50. On the present basis of earnings railways should have surplus budget this year. How long this prosperity will last is problematical. Increase in passenger trains to meet present overcrowding is bound to increase working expenses of railways. The new classification is expected to give similar results. The authorities however are carefully watching traffic trends and may have to put up passenger rates during the next year.

Jap. Trade Delegation Expected In Karachi

KARACHI (U.P.A.): A ECAP sponsored Japanese trade delegation is expected in Karachi shortly to purchase 100,000 bales of cotton allotted to Japan for the year 1949.

The delegation also is expected to discuss with the Pakistan Government the question of providing Japanese technicians for Pakistan industrial projects.

It is reported that as a result of previous negotiations Pakistan will purchase cotton cloth, yarn, spindles and towels from Japan.

Latest Commercial

NEW YORK COTTON MARCH

NEW YORK, Jan. 29.

Previous closing	32.59
Today's opening	32.61
Difference	+ 2
Today's closing	32.69
Difference	+ 10

AST QUOTATIONS

BOMBAY, Jan. 29.

Silver Bullion ready	Rs. 186 8
Gold ready	Rs. 118 8
Sovereign	Rs. 76 4
Cotton Janila May	Rs. 618 8

NEW YORK STOCKS

NEW YORK, Jan. 29.

Opening prices:
Anaconda Copper Mining unquoted.
General Motors 59-7/8.
United States Steel Common 77-1/4.
Ditto Preference unquoted.

Threat Of Postal Strike Recedes

EMPLOYEES' REPRESENTATIVES DECIDE TO OPEN FRESH NEGOTIATIONS

The prospects of strike all over India by over 1,50,000 postmen and members of Lower Grade Staff of Post and Telegraph Department of the Government of India have now receded, following the decision of the Managing Committee of the All-India Postmen and Lower Grade Staff Union at New Delhi to reopen negotiations with Mr. Rafi Ahmed Kidwai, India's Minister for Communications, early next month.

The Communist-dominated Union of Post and Telegraph workers, which claims to represent about 50,000 clerical staff, has however decided to serve a six weeks' notice of strike on the Government on February 1.

It is further learnt that even this decision is not likely to be uniformly adhered to by all the affiliating Unions, as it was passed by the Managing Committee of the Union of Post and Telegraph workers, held recently in New Delhi, only by virtue of the casting vote of the president.

Mr. K. S. Dharia, General Secretary of the Bombay Postmen and Lower Grade Staff Union who attended the meeting of the Managing Committee of the Union at Delhi and watched all the negotiations connected with the threatened strike gave an optimistic picture of the outcome of the ensuing negotiations, to a representative of this paper, in Bombay to-day.

He explained that though an overwhelming majority of the Union members had favoured a strike in the recent ballot, the Managing Committee of the Union, under the advice of its president, Mr. Jai Prakash Narain had decided to reopen negotiations with the Government of India. He stated out that India's Minister for

Communications, Mr. Rafi Ahmed Kidwai, had stated in Madras recently that "he found no reason for postal employees to resort to a strike when almost all their demands were already under the consideration of the Government." This, Mr. Dharia added, clearly indicated that the Government of India was prepared to consider their demands favourably and thus, the strike might be avoided and matters could be settled amicably by negotiations.

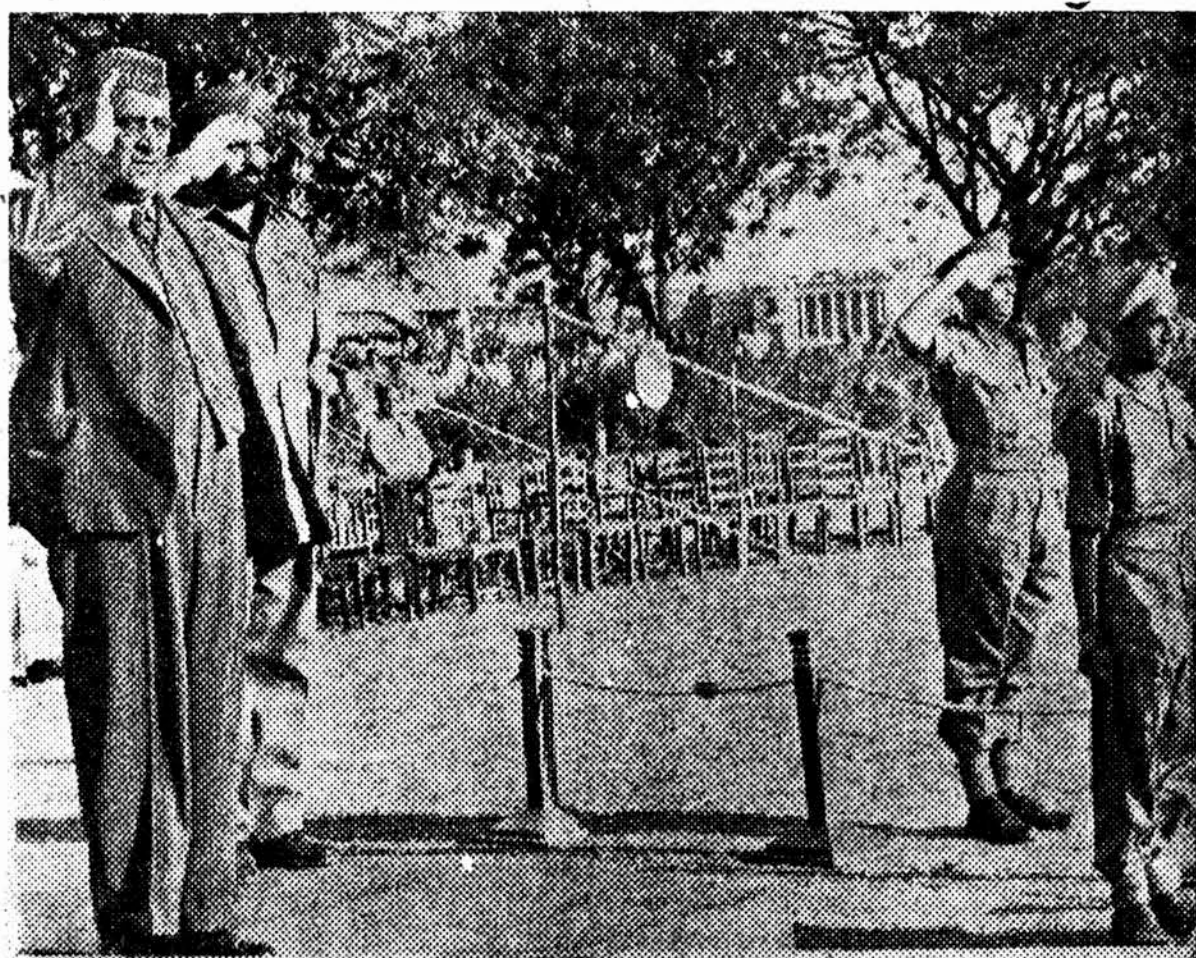
The Managing Committee of the Union is meeting again at New Delhi on February 13 to review the new situation.

Australia To Send Trade Commissioner To Pakistan

CANBERRA, Jan. 27. (Reuter): Australia is to send a Trade Commissioner to Pakistan, Prime Minister Mr. J. B. Chifley announced here to-day.

Since the partition of the sub-continent, Australia had no trade representative in Pakistan, though both India and Pakistan had Trade Commissioners in Australia, the Premier added.

GOVERNOR AT CADETS' PARADE



H. E. the Governor of Bombay visited the Combined Ceremonial Parade of the National Cadet Corps held at Cross Maidan on Saturday. He is seen here taking the salute.

"SPREADING DISCORD IN JAPAN"

MacArthur's Charge Against Russia

TOKYO, Jan. 29 (Reuter): General Douglas MacArthur, Supreme Allied Commander in the Pacific, accused Russia in a statement today of seeking to "spread discord and disaster" throughout Japan.

General MacArthur said he had noted the statement of the Soviet Ambassador M. Alexander Panyushkin in Washington on Thursday in which he accused the United States of bypassing the Eleven-Nation Far-Eastern Commission in ordering new measures for building up Japanese economy.

"The basic cause of such propaganda is complete frustration of the Soviet effort to absorb Japan within the orbit of Communist ideology. This effort has been incessant and relentless from the inception of the occupation", General MacArthur said.

The Soviet efforts had failed largely because of the innate common sense and conservatism of the Japanese people, the concepts of democratic freedom implanted during the occupation and progressive improvement in living conditions, he said.

400 Press Workers On Strike

HYDERABAD (Dn.), Jan. 29 (API): About 400 printing workers of Secunderabad staged a one-day token strike today and took out a procession to express their sympathy with the workers of a local press, who had been on strike for the past five days.

INDIA WANTS PEOPLE LIKE THEM

Governor's Tribute To National Cadet Corps

BOMBAY, Saturday.

Raja Sir Maharaj Singh, Governor of Bombay, inspected a combined ceremonial parade of the National Cadet Corps at Cross Maidan this evening.

Addressing the cadets the Governor advised them to develop a spirit of leadership, courage, comradeship and service, so as to become helpful to the country. "India wants people like you, and in larger numbers", said the Governor. He further expressed his gratitude to the non-commissioned officers for the good work they were doing.

His Excellency on his arrival at the Maidan was received by Mr. D. S. Joshi, Joint Secretary, Government of Bombay, and Major Joga Singh, Commandant, First Bombay Battalion, N.C.C.

The Second Bombay Battalion, the First Bombay Battalion and the First Bombay Medical Company, and the entire National Cadet Corps took part in the parade.

At the outset the parade gave a general salute, with the Police Band playing "Jana Gana Mana".

The function terminated with a march-past, the Governor taking the salute.

INDONESIAN WOMAN ORDERED OUT OF AUSTRALIA

MELBOURNE, Jan. 28. (Reuter): Australian Immigration Minister, Arthur Calwell, today ordered an Indonesian woman with eight children, who married an Australian after her first husband was killed during the last war, to leave Australia by midnight on February 28.

Mr. Calwell said in Canberra tonight that the woman and her husband had been warned before their marriage and no exception to the immigration laws could be made.

The 'Melbourne Sun' declared that the decision to deport the family is one for which the public will seek an explanation.

"Coming so soon after the New Delhi Conference on Indonesia and coinciding with the introduction of the significant new Australian citizenship, it is certain to make an unfavourable impression among our northern neighbours."

"People will wonder what is the use of painstakingly trying to win the friendship of Asia when we cultivate enmity by unsympathetic treatment of relatives of those who serve us."

LONDON, Jan. 28 (U.P.A.): The Indian Students' Union and the London Majlis at a crowded meeting in the London School of Oriental Languages passed a resolution condemning the Indian Government's action of shooting and imprisoning Calcutta student demonstrators.

The resolution demanded the immediate release of the arrested students and the restoration of civil rights.

SANTIAGO, Jan. 28 (U.P.A.): Chile has agreed in principle to establish diplomatic relations with Israel and both countries are now working out details, according to Israel diplomatic spokesman Samuel Goren today.

SECOND INDIAN MAYOR OF PORT LOUIS



Port Louis (Mauritius). Mr. Abdul Razack Mohamed, a well-known trader of Port Louis, Capital of Mauritius and a Municipal Councillor since 1942 has been elected Mayor for 1949.

Mr. Mohamed is the second Indian to occupy this position in Mauritius. The first Indian Mayor of Port Louis was Mr. G. M. D. Achua who is still a Municipal Councillor.

Madras Civic Reception To C-In-C

MADRAS, Jan. 27 (A.P.L.): The Madras Corporation Council resolved at its meeting this evening to accord a civic reception to India's Commander-in-Chief General Cariappa during his ensuing visit to the city next month, and sanctioned Rs. 1,000 for the purpose.

COUNCIL OF EUROPE

DECISION REACHED AFTER 12 DAYS OF DELIBERATIONS IN LONDON

LONDON, Jan. 29 (Reuter): The five-power Western Union consultative Council announced that it had agreed to establish a "Council of Europe".

A communique issued last night after a two-day session of London said the Council of Europe would consist of a ministerial committee meeting in private and a consultative body meeting in public.

The communique also stated there was general agreement between the five powers—Britain, France, Holland, Belgium and Luxembourg—that the stage had been reached at which de facto recognition could be given to the Government of Israel.

A report on defence matters was considered.

The decision to set up a Council of Europe amounts to a compromise between the British desire to fuse existing governmental organisations and expand them to include other European powers and the continental desire for a popular European assembly.

The Council of Europe would provide for the creation of a permanent council of ministers directly responsible to their respective governments as proposed three months ago by British Foreign Secretary Ernest Bevin.

It would also provide for the establishment of a deliberative body meeting periodically to discuss an agenda drawn up by the ministerial council's Permanent Secretariat.

A statement on cultural co-operation said that the Cultural committee has arranged the following measures which have been approved by the Consultative Council:

- (1) Courses for teachers with the object of bringing about exchanges of views on the subject of "Western Union in schools."
- (2) An exhibition of educational

material by each country to be sent on tour to the other four countries;

(3) The publication in each country of an information pamphlet on the possibilities of travel, reception and lodging for school children and students.

(4) A list of the best educational films in their countries to be prepared by each of the five.

Plea For Reduction Of Wheat Price

WASHINGTON, Jan. 29 (Reuter): Importing countries attending the International Wheat Conference, which opened here on Wednesday, are seeking a reduction of "as close to 50 cents as possible" in the maximum price fixed in any new wheat agreement, an authoritative source said here today. There seemed little likelihood that the exporting countries would agree to such a reduction but the figure indicated the strong bargaining position, which importers felt they occupied, he said.

ARAB LEAGUE TO QUIT IRO

CAIRO, Jan. 28 (U.P.A.)—The Arab League will withdraw support from the United Nations International Refugee Organization because I.R.O. is planning to send Jewish displaced persons from Europe to Israel, it was officially announced here today.

R.S.S. SCHOOL BOYS TO BE RELEASED

College Students May Not Be Let Off Yet

(Exclusive To "Chronicle")
BOMBAY, Saturday.

It was learnt from a reliable source today that the Government of Bombay may gradually release about 2000 school students who were convicted for participating in the R.S.S. Satyagraha in the Province.

It is said that the Government's decision will be influenced by the fact that these students will have to appear for their annual examinations, that will be held in the first and second week of February and the fact that the movement had been called off unconditionally.

Out of the 10,065 R.S.S. volunteers convicted in the Province, 4,000 were students about 2,000 of whom are said to be school students.

CASE OF COLLEGE STUDENTS TO BE DECIDED LATER

The rest being college students whose examinations will take place later in March and April, Government will leave their question to be decided along with that of other R.S.S. convicts. Government's earlier announcement, however, of allowing them to appear for their examinations on parole remained unaltered.

NO RE-INSTATEMENT OF GOVT. SERVANTS

Whatever the Bombay Government's decision may be with regard to the release of R.S.S. convicts after the Central Government's decision is known on no condition will convicted Government servants be re-instated.

West Bengal To Release Student R. S. S. Convicts

CALCUTTA, Jan. 29 (APD): Under instructions from the Government of India the Government of West Bengal have, it is learnt, issued orders for the immediate release of students below the age of 19, arrested in connection with recent R.S.S. demonstrations in the Province.

The total number of such arrests made in mofussil districts is about 1,000 and the number of arrested students below the age of 19 will be about 200.

VATICAN REBUFF TO KING OF BELGIUM

VATICAN CITY, Jan. 29 (Reuter): The Pope has rejected a request by exiled King Leopold of Belgium for annulment of his marriage to Princess De Rethy, it is reported here.

In December, 1941, news of the King's marriage to Mile Mary Buels was announced in a pastoral letter. She renounced the rank of Queen and took the title of Princess of Rethy.

Rationing System Sequel

AHMEDABAD DISTRICT SELLS RS. 9 LAKHS CLOTH

AHMEDABAD, Jan. 28. Since the rationing of cloth in Ahmedabad District, cloth worth Rs. 9 lakhs has been sold in the city as well as villages of District, upto now.

Unstamped cloth which was frozen recently is likely to be freed shortly. Ahmedabad Maskati Market, which was the main centre of cloth business and was always humming with transactions is now turned into a barren and deserted village. Many cloth-shops in the city are turned into shops of gur, ghee and salt. Some are also dealing in foreign cloth.

Kalyan Municipality Wants Three Lakhs Loan

(Our Correspondent.)

KALYAN, Jan. 29. At the financial position of the Kalyan Borough Municipality was far from satisfactory, the Municipality had applied to the Government for subsidy, which the Government has refused. Now the Kalyan Borough Municipality has decided to approach the Government of Bombay for a loan of three lakhs to meet the present situation. This decision was taken at General Board meeting of the Kalyan Borough Municipality held yesterday.

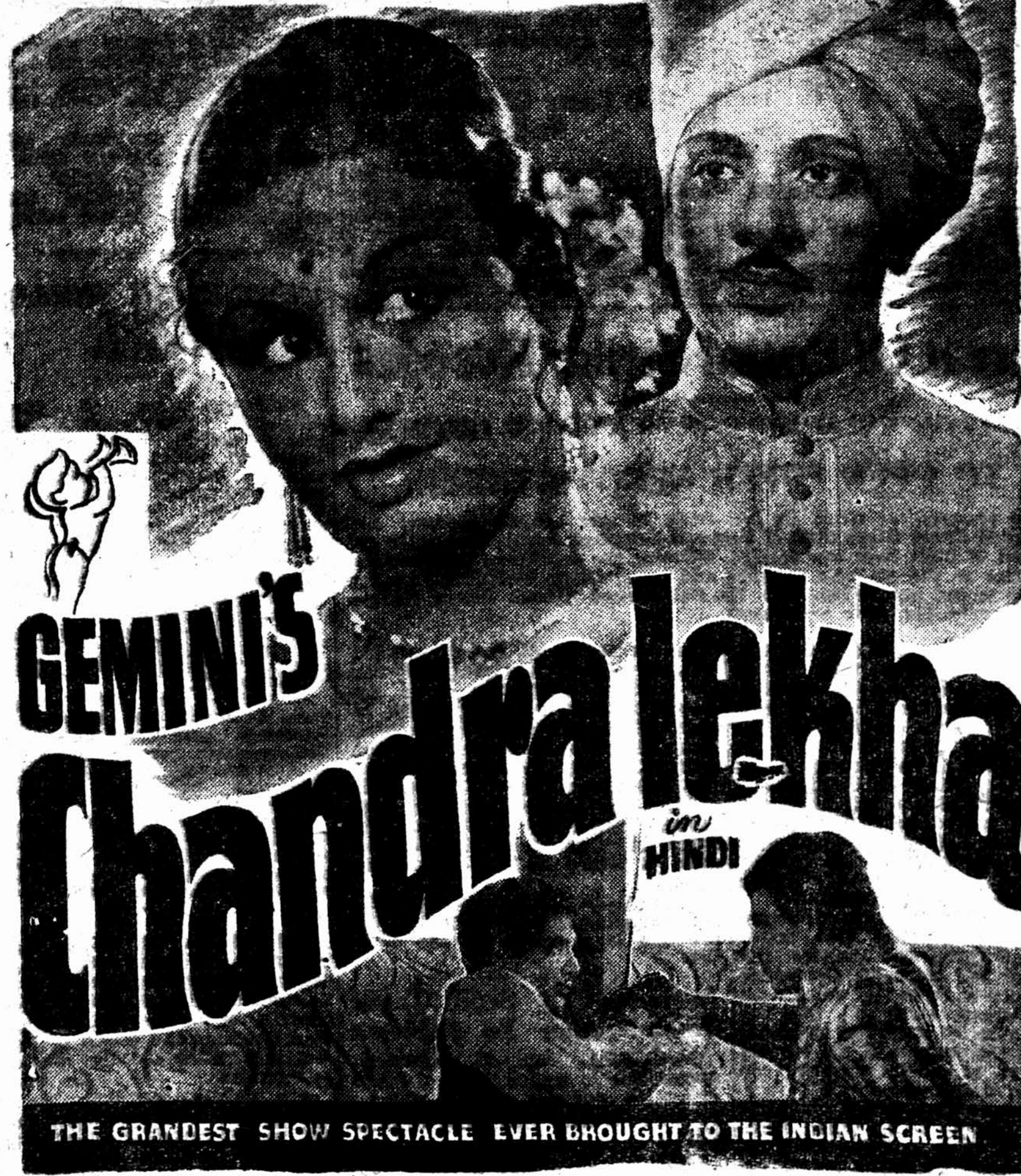
The Kalyan Borough Municipality also sanctioned a sum of Rs. 1,101 towards the General Municipal Memorial Fund.

Co-operation Subcommittee Entertained

The Bombay Provincial Co-operative Institute entertained to Tea on Saturday afternoon members of the Co-operative Sub-Committee appointed by the Government of India. In the absence of the Chairman, Sir Janardan Madan, Mr. V. P. Varde, Hon. Secretary, welcomed the guests.

RELEASING ON 4th FEBRUARY

OPERA HOUSE, JAI HIND, RIVOLI
BOMBAY AND AT MANY OTHER CENTRES



THE GRANDEST SHOW SPECTACLE EVER BROUGHT TO THE INDIAN SCREEN

Distributors: THE SCREENS, SHANTI SADAN, French Bridge, Bombay
Rajshri Pictures Ltd., Calcutta-Delhi-Secundrabad-Dn

Gandhian Way, Only Choice Before War-Wearied World!

RAJEN BABU WANTS INDIANS TO PROVE WORTHY OF THEIR INHERITANCE

WARDHA, Jan. 28, (A.P.I.): Addressing close associates of Mahatma Gandhi who had assembled at Sewagram on Wednesday to work out details of the World Pacifist meeting to be held in December next, Dr. Rajendra Prasad stated they had to decide whether they would follow Mahatma Gandhi's course or some other course.

People all over the world were very much disturbed on account of the conditions prevailing today. As a result of the war, the world had suffered not only materially but also in ideals and moral standards.

INDIA'S SPECIAL POSITION

India was in a somewhat different position from people in other parts of the world. Under the leadership of Mahatma Gandhi and under his inspiration they had chalked out a different course of action. He did not know how far they would be able to follow Mahatma Gandhi. But even the extent to which they were able to follow him had been enough to reach the goal of Swaraj.

The question now before them was this: Were they to go along the road which Mahatma Gandhi had chalked out for them or were they going to take the road which other people had so far been following? It was a matter of very great significance and importance for them to find out how far and to what extent they could go along Mahatma Gandhi's road and whether it was necessary in the present circumstances to change that course.

MAHATMA HELPED US GET OVER DIFFICULTIES

"We have already seen as a matter of fact even during Mahatma Gandhi's lifetime towards the end the horrors which were perpetrated in India following the partition of the country and we could not but feel despondent at any rate about the future. Mahatma Gandhi's influence was there and we were able to get over those difficulties and there is no doubt today that we have very largely recovered ourselves and we are now in a position to say that if we cannot claim to follow Mahatma Gandhi wholly, we are, at any rate not fighting like dogs with another."

"That is something, but that is not enough. And, this conference is meeting today as a preliminary to the World Conference which we hope to have in December next so that we might prepare our own country to be able to participate in that Conference and to decide whether we shall follow Mahatma Gandhi's course or we shall follow some other course."

People all the world over are very much disturbed on account of the conditions prevailing today. As a result of the war there is a great devastation not only in a material sense but what is worse even of ideals and moral standards. They are, therefore, looking for something which will enable them to live in safety, not only to live in safety but also to be able to hope that the future will be a better future than the present or the past.

ARE WE WORTHY OF THE TRUST?
"We are supposed to have inherited Mahatma's teachings and naturally there are many among them who look to us. We have to consider whether we are worthy of that trust or not and we have also to consider if we are in a position to give them a word of hope and a word of cheer."

Dr. Rajendra Prasad stated that truth could not be maintained and followed without non-violence. It would not be truth, if one had to enforce it on others with violence. All the quarrels and conflicts which had arisen in the world today were because different people claimed something and because there was not enough to go round. Unless they adopted simplicity of life and reduction of their own necessities, which had become part of Mahatma Gandhi's teachings, it would be difficult to reach the goal of truth. Of course they could not ignore the fact that under existing conditions it was practically impossible to adopt simplicity of life to the extent that Mahatma Gandhi would have liked them. It was in the midst of such a conflict they had to meet and discuss how far they could go.

GANDHIAN WAY AT LEAST AS AN IDEAL

It was satisfactory that in India, although they were not able to carry out Mahatma Gandhi's ideals fully in practice, at least they were able to quote his words and set it before themselves as their ideal. It meant they were at least striving to achieve that ideal. Unless something of the sort was accepted by the world at

large also, the future did not look very bright.

The conference was attended among others by Mr. Horace Alexander, Miss Muriel Lester, Shri Kishorelal Mashruwala, Mr. Sudhir Ghosh, Miss Gladys Owen, Mr. J. C. Kumarappa, Kaka Kalelkar, Mr. Aryanayakam, Shrimati Ashadevi and Mr. Narayan Agarwal.

Introduction Of Military Training In Schools Viewed With Concern

WARDHA, Jan. 28, (A.P.I.) The All India Pacifist Workers Conference at Sewagram concluded this evening under the presidency of Dr. Rajendra Prasad.

At this afternoon's session the following three resolutions were passed after nine hours' discussions.

First resolution:—"This conference urges our Governments and peoples to remind themselves constantly of the remarkable success of the of non-violence in the attainment of Indian freedom and earnestly to seek those forms of non-violent expression which are needed today to settle difficult problems and situations."

"The conference views with concern the introduction of military training in educational institutions. We are conscious of our own failure to express truth and non-violence in our own lives. But we desire to unite with all men of good will in seeking for positive measures to induce peace mindedness in the people generally, especially in the rising generation."

The second resolution:—"This conference is convinced that there is a clear need for a fellowship in India, whose primary concern will be to help in the realisation of a world order based on truth and non-violence. Membership will be open to all who accept truth and non-violence as rule of life."

"The main purposes of such a fellowship will be: (1) to strive for the realisation in India of an order of society based on truth and non-violence; (2) to work for the removal of the causes of conflict among groups and nations; (3) to aid in the healing of the wounds of conflict; (4) to promote international understanding and a world-wide acceptance of truth and non-violence as a basis of living through such means as the means as the personal interchange of experiences and to organise local or general peace units for allaying conflicts in an effective manner; and (5) to undertake any other measures consistently with truth and non-violence for establishing world peace."

The third resolution:—"The executive committee of the World Peace Meeting is requested to give effect to the above resolutions."

HELP WORLD PACIFISM

Rajendra Prasad's Appeal To Make Shantiniketan Conference A Success

NAGPUR, Jan. 29, (A.P.I.): The meeting of Indian Pacifists, which concluded its three-day session at Sewagram yesterday, authorised its president, Dr. Rajendra Prasad to issue an appeal shortly for contributions to the fund for the Shantiniketan Conference of World Pacifists in December this year.

The appeal will be an endorsement of Dr. Prasad's earlier appeal to the people of India, who believe in non-violence as preached by Mahatma Gandhi and desire harmony among nations. It will also ask them to make the Shantiniketan Conference a success in fulfilment of Mahatma Gandhi's wishes.

Mr. Hiralal Bose, organising secretary of the Shantiniketan Conference of World Pacifists, is returning to Calcutta on Monday to take necessary arrangements in conclusion with the authorities of Shantiniketan.

Increased Hedge Selling Tells On New York Cotton

WALL STREET BARELY STEADY BUT STEELS DECLINE

NEW YORK, Jan. 28.—The market opened moderately active on trade buying of nearby but rallying tendencies based on export and loan influences were offset by scattering hedges and other selling. Later prices fluctuated narrowly awaiting fresh developments, notably in connection with exports in the afternoon prices eased on increased hedges and western selling, later associated with weakness of grains and failure of expected covering operations to expand against export sales. The market closed barely steady. Sales are estimated at 140,000 bales.

NEW YORK COTTON CLOSINGS

	New York, Jan. 28.
March	32.59-17
March Highest	32.78+02
March Lowest	32.66-20
May	32.36-16
July	31.35-19
October	28.57-15
December	28.34-13
Middling Spot	33.57-17

NEW ORLEANS COTTON CLOSINGS

	New York, Jan. 28.
March	32.58-15
May	32.33-17
July	31.33-18
October	28.56-15
Middling Spot	32.60-15

WALL STREET MARKET

A moderate decline in steels featured early dealings with the market developing generally lower tendencies ranging to one dollar as these losses were extended. Liquidation soon dried up, however, and the market steadied and then developed a mild rallying tendency. Steels were again in the forefront closely followed by leading motors, oils, chemicals, rails and department stores. Numerous losses were reduced but midday prices were still mostly fractions lower. The averages were industrials 178.52 and rails 52.49.

In the afternoon enthusiasm for a rally petered out but sellers were apparently little inclined to press matters further and the market hovered quietly around noon levels. Final dealings produced no marked change in trading and the market closed barely steady.

CHICAGO GRAINS

After early firmness on commission house buying and short covering, partly stimulated by heavier than expected impounding of wheat under the government loan programme, profit-taking, hedges and reduced commercial demand caused prices to recede to new lows for the day.

ALEXANDRIA COTTON

ALEXANDRIA, Jan. 28:
KARNAK Mar. 89.00-120; May 85.30-80; ASHMOUNI Feb. 53.35-30; Apr. 53.90-75.

NEW YORK SILVER

NEW YORK, Jan. 28.
U. S. Price of Foreign Silver 70 cents.

LONDON BULLION

LONDON, Jan. 28.
Silver Spot and Forward both 42-1/2d.
Gold Bar Fine per oz. 48-12-3

NEW YORK STOCK EXCHANGE

	NEW YORK, Jan. 28.
American Telephone & Telegraph	147-1/2
Amerex Holding Co.	24
Anaconda Copper Mining	33-3/4
Chase National Bank	34-7/8
Sinclair Oil	21-3/8
Firestone Tyre & Rubber Co.	48-5/8
General Electric Co.	38-1/2
General Motors	59-3/4
Ingersoll Rand	63
International Nickel	30-1/4
National City Bank of New York	39-3/8
New York Central Rail Road Co.	12
Socony Vacuum Corporation	16-1/2
Texas Corporation	52
Union Carbide	38-7/8
U. S. Smelting Refining Mining Co.	42-1/2
U. S. Steel Corporation Common	77-1/4
Western Union Telegraph	15-3/8

LONDON STOCK EXCHANGE

	London, Jan. 28.
Consols 2-1/2 p.c.	80-5/8
Conversion Loan 3-1/2 p.c. 1961	107
Funding Loan 4 p.c. 1960/90	114-3/8
War Loan 3-1/2 p.c. 1952 and after	103-1/16
Hongkong & Shanghai Bank (London Reg.)	106-1/2
National Bank of India	39-1/2
Transactions on the London Stock Exchange are officially placed at 5,702.	
LONDON WHEAT	
Australian Wheat f.o.b. bulk 99/3 Jan.-Feb. quoted.	

GOLD & SILVER

Bombay, Jan. 29.

The Bullion market was again firm with active buying. As pointed out before it being marriage season, the demand for Gold continues much above the available supply and prices are daily moving up. Quotations were as under:—

Ready Silver	Rs. 187 0 0
Ready Gold	119 4 0
Sovereigns	76 2 0

BOMBAY COTTON

Bombay, Jan. 29.

The cotton market was again steady to-day with moderate covering.

May delivery opened at Rs. 618-8 and after declining at Rs. 618-4 advanced at Rs. 618-12 on short covering.

The market closed at 2 p.m. as under:—

I.C.O. Feb.	620 0 0
I.C.O. May	618 8 0
I.C.O. July	617 8 0
I.C.O. Sept.	616 8 0

INDIAN COTTON PARITY

Indian Cotton May contract is 852 cents points below New York May at Exchange rate 331.

HIGH & LOW COTTON PRICES

BOMBAY, Jan. 28:
May 618 1/2 Highest; 617 1/3 Lowest; 618 1/2 Closing; July Highest; 617 1/2; 617 Lowest; 617 1/2 Closing; Sept 617 Highest; 616 1/2 Lowest 616 3/4 Closing.

PRODUCE MARKET

Bombay, Jan. 29.

The Produce market was quietly steady with moderate business. Castor-seeds May delivery opened at Rs. 132-12 and improved at Rs. 133-2 but quietened at Rs. 132-13.

Quotations were as under:—

GROUNDNUTS—	
Khandesh quality	34 12 0
Coromandal	34 6 0
Bold Dec-Jan.	34 1 0
Bold Feb-March	34 0 0
CASTORSEEDS—	
May delivery	132 12 0
Ready	28 0 0
LINSEEDS—	
Ready	26 6 0
Feb-March	26 9 0
April-May	26 10 0
GROUNDNUT OILS—	
Ready Receipts	19 12 0
January	19 12 0
February	19 12 0
March	19 12 0
Linseed Oil	16 10 0
Castorseed oil first pressing	19 0 0
Castorseed oil Commercial quality	17 8 0
Gingellyseed	25 to 230

LONDON EXCHANGES

London, Jan. 28.
J. I. London on:—
New York Selling 4.0275, Buying 4.0325; Montreal Selling 4.027, Buying 4.0325; Zurich Selling 17.34, Buying 17.36; Stockholm 14.47 to 14.50

THIS CLOTH NEEDS NO IRONING

LONDON (By Cable).—Yarn which a firm in Cumberland (England) has been producing for the past two years cuts the housewife's work considerably: for blouses, shirts, underclothes, children's wear, etc., made from it need not be ironed after washing. They have only to be hung out to dry. The fabric is cheaper and has a higher tensile strength than silk.—(London Press Service)

MORE BRITISH CARS FOR CANADA

LONDON, (By Cable).—Cars manufactured by Vauxhall Motors are to be sold and serviced by 33 dealers in 24 big cities in Canada. The first batch of cars has already been sent and it is planned to export at least 2,500 Vauxhalls to Canada next year.

The economical petrol consumption of British cars—many of which have road performances comparable to big American cars—is being appreciated in Canada where petrol costs more than in the U.S.A.—(London Press Service).

CHICAGO WHEAT

CHICAGO, Jan. 28.
May 2.18-1/2
July 2.04-3/8
Sept. 2.06-1/8
Dec. 2.07-1/4

OUR DELHI LETTER:

From Our Correspondent

'LEAVE THE ARMY ALONE'

Reflections On General Cariappa's Recent Plea For Keeping The Services Aloof From Politics

THE Commander-in-Chief, General Cariappa, in his informal talk to the Pressmen, has raised an important issue. "Leave the Army alone," he said. "No country, no Government in the world permits its army to mix with politics." Soldiers would not be able to perform their duty if they began to take sides, he added.

There could be no dispute in regard to this all-wise dictum that services, both civil and defence, should keep out of politics and do not take sides. It was precisely for this reason that the British Government in India had adopted very strict attitude towards servicemen mixing with politics. The disaster and communal killings, following the partition of India might have been avoided, had the political parties left the services alone. These lessons should not be lost but should enforce General Cariappa's exhortations.

The Pride Of The Nation

General Cariappa said that after August 15, the Army had become the Indian people's army. In a sense it was and in another sense it was not. It was the people's army in as much as it was owned and financed by the people of India. The Army was the pride of this country. It was, however, not a people's army yet in the sense that it was not fully representative of the people of India. Although the old distinction between martial and non-martial races has disappeared as constitutional enforcement, the fact remains that the army is still largely drawn from certain classes, who have made army their vocation. The trading community, for example, might have entered the Officers' ranks, but they have not yet joined the Ranks, as it is done by other communities. The Hindu caste system still continues to be reflected in India's Defence Forces.

There is a danger in the present set-up. The Army is raised from classes from which labour force is recruited for factories and fields. So far the Army has obeyed its Commanders in dealing with communal disturbances. Here again, communalism came up to the surface during the Punjab disturbances. In India of tomorrow, the problem will be largely confined to industrial disputes. An Army, undilutedly rural in composition and drawn from the working classes may not be a safe instrument for maintaining peace in India.

Trade Union And Services

No army can function on trade union basis. The result is not very happy for the soldier. He is recruited, when the country wants his services. He gives his all for the country while those who make war discuss politics in air-conditioned rooms. And then he is thrown out of employment when the country does not need him. His brother in the civil employment can resort to a strike thereby paralysing the economic life of the country, if his demands are not met. A soldier is shot down, if he spies his brother. Sixty thousand war surplus men were kept in the Railways by a mere threat of a strike, while million and a half war surplus soldiers were demobilised without any labour leader bothering about them. He was recruited again to win Hyderabad from the Lalk Ali-Razakar conspiracy. He was recruited again to push out the invaders from Kashmir. The members of the Legislature will demand more places for Railwaymen and others. They will defend the increased dearness allowance, recently granted. They will also protest against the Defence expenditure. The situation may reverse, if the Army, included classes from which members of Legislatures are drawn.

THERE ARE TWO SCHOOLS OF THOUGHT, IN REGARD TO THE SEGREGATION OF THE ARMY FROM OUTSIDE INFLUENCE.

Chorky, who represents one school, says:—

"It is essential that a citizen army,

true to its name, should reflect the political will of the nation at large. It will be the finest instrument of power that any Government based on popular support can hope to control, and the surest guarantee against aggression on the part of any party bent on the destruction of liberty. By contrast with the soldiers of a citizen's army, the rank and file of the long service armed forces are inevitably politically inert and devitalized. Governments which are pledged to maintain an existing social order have, in fact, always made the political sterilization of the rank and file a part of their deliberate policy.

Segregation from the civilian population is the basis of all such methods. The soldiers are housed in barracks, so that they cannot in any real sense understand or share in the lives and difficulties of their civilian comrades, they are discouraged from pursuing any outside interests, they are educated in a narrow "esprit de corps", based first on regiment and then on the army. In addition, they are further emasculated by the policy of damping down individual initiative and treating them as children, who require constant supervision. They become robots who can be brought to life only by the violent impact of circumstances, which strike at their own interests inside the ring-fence of the army."

Leave It Alone

The Indian Army Chiefs of whom General Cariappa is the head, represent the other viewpoint. "Leave the Army alone", demanded General Cariappa during the week.

He is supported by Lieutenant Colonel D. K. Palit, who in an article in the "United Service Quarterly" says:—

"One of the liabilities, which a soldier accepts, when he takes up the profession of arms is that he voluntarily subjects his compartment to a secondary governmental code of law—in addition to his liability, as a normal citizen of conforming to the laws of the country. In other words he voluntarily accepts the additional restriction of the Army Act. To go even further, having been subject to the Army Act he automatically, as a corollary, renders himself subject to any rule or regulation his superior officer might choose to impose on him. When one reflects objectively upon the immensity of this undertaking, one realises the need for discipline in the Armed Forces. The soldier is expected to conform to hundreds of military rules and regulations in order to maintain discipline and customs of the service."

It is by maintaining the segregation from the outside that discipline is maintained in the armed forces. The soldier is not allowed to reason why or to make reply. He must do and die. Discipline is the cornerstone of an army and discipline can be maintained only, if others are not permitted to reason why with the soldiers.

Unified Army In United India

Can India have more than one army, is another all important question. Today the union of India has an army in addition to a number of units, maintained by the Indian States. In the new set-up these state forces shall have to disappear and be merged into one army for the whole of India. Sardar Patel's policy of the integration of States has made this task very easy. In fact, the Sardar had called a conference of all the Raj Pramukhs for the purpose of discussing the unification of the armed forces of India. In view of the pending unification of Rajputana States and mergers of Baroda, Bhopal and Kolhapur, this conference had to be called it for the time being. Well-informed circles, however, are confident that the unification of the armed forces is on the way and will become a reality before the year is out.

Writing editorially, a British monthly the "Armed Forces" says:—

"In our last issue we stated that

India and Pakistan were having their teething troubles, but we believed that a period of peace and prosperity was now in sight. It is, however, a little disquieting to read, both in the Indian and Pakistan Press, of the continued tension which exists between the two countries, and which shows no sign of abating.

"Another rather disturbing feature is the declared intention of Mr. Nehru, the Prime Minister of India, to make India a Republic, not, admittedly, completely divorced from the Commonwealth but maintaining only the very slenderest connection with it.

"We must hope that Pakistan will not follow suit and indeed there is, at the present time, little sign of her contemplating such action. Mr. Jinnah, shortly before his death is reported to have said to a high British official: "We shall need your help for at least a hundred years." That help is now being given in generous fashion. A large and increasing number of British Officers are now serving Pakistan, but they are finding life difficult. Prices rule very high in Pakistan—butter for example, is six shillings a pound—and those officers who are helping Pakistan are finding, somewhat ruefully, that they are worse off than if they were at home."

"The system of pay of these officers is somewhat complicated. As far as we can make out, they are being paid from British Army sources, and in that rather niggardly fashion which is so typical of the Treasury when it is a case of payment to Army Officers, though possible the Pakistan Treasury may not be too accommodating. For example, British Officers are taking up appointment in Pakistan were assured, before they left home, that they would be housed in provided quarters, rent free. They now find that they are being docked substantial sums, anything up to twelve pounds a month, from their pay. In the old days

officers who had passed the Higher Standard were entitled to three pounds a month language pay. This is now being refused."

"It is wholly in our interest that British Officers serving in Pakistan should be satisfied with conditions there, thus ensuring that further volunteers will always be forthcoming. We hope to give in our next issue a detailed account of the pay arrangements affecting British officers serving in Pakistan."

A Bright Spot

Strategically Pakistan occupies a vital position in the event of a war with Russia. We, and indeed the United Nations as a whole, should be prepared to help Pakistan to become militarily strong for purposes of defence, and this will best be achieved by the help she receives from the British Officers who are now serving with her forces."

"One bright spot is in the air. If ever military help has to be given to Pakistan, it must come, first and foremost, by air. The British Overseas Airways Corporation has recently done a splendid job of work at Korangi, Karachi's marine airport, on the outskirts of the city and as a result Pakistan can now claim to have not only one of the most important airfields in the world but also one of the finest marine airports in the East."

Obviously, the Editorial was written in ignorance of the last conference of Dominion Prime Ministers. As a result of the London discussions, a formula has been evolved under which India will become an Independent Sovereign Republic under the aegis of British Crown. In plain language, the Paper would lend all support to Pakistan to become strong and let India stow in her own juice. There appears to be no declared intention of the British Government so far on this aspect of the question.

SPORTS JOTTINGS

(Continued From Page 11)

sort of communal and racial exclusiveness should go.

In this connection Minister Desai referred to the help the Government has given to the Goliwalla Brothers in regard to their Baths in the South. This has given rise to a question whether these Baths would continue to remain proprietary concerns or become public institutions.

If they remain private properties—for the purpose of personal profit or gain,—why should Government go out of their way to help them? The fact that the baths are used by members of all communities does not alter the financial aspect of the question.

PUBLIC SWIMMING POOLS

Everybody is pleased to hear that the Government intends to build a couple of swimming pools—one near the Marine Lines and the other at Dadar. They would be open to all for use at a nominal charge. Morarji remarked that although Bombay has sea on all sides very few people make use of it. Therefore aquatic sport has not advanced here, as much as it should have done.

Let us hope that these pools will come into being ere long. There is an urgent necessity for many more of them in different parts of the city where we have so much scarcity of water and facilities for aquatic sport.

Minister Desai told the conference that the Government had many more plans for encouraging and helping sport and healthy recreations. Owing to their pre-occupations in other urgent matters they have not been able to pay greater attention to them and translate them to action. However they hoped to give their concrete shape by and by.

owner. The title of "Mirza" is a hereditary title.

Mirza Pestonshah leaves behind him his wife, Bai Gulbanoo, two young children—a son and a daughter—and an extensive circle of relatives and friends to mourn his sad and untimely death.



Late Mr. Mirza Pestonshah S. Jambusarwalla.

Mirza Pestonshah S. Jambusarwalla, a leading and public-spirited citizen of Broach and Jambusar, died at his residence at Broach on 20th December last. He was at one time the Managing Trustee of the Parsee Punchayat of Broach, and continued to be the Honorary Treasurer of the Red Cross, Sanitary Association and the St. John's Ambulance Brigade, and a delegate of the Parsi Matrimonial Court, to the day of his death.

During the first world war, he took a leading part in the raising of the Territorial Forces, and later in the formation of the Civic Guards in Broach, of which he was appointed the Commandant.

Mirza Pestonshah and his forefathers are well known for the extensive charities, especially during the famines in the Broach and Jambusar Districts.

He was a direct descendant of an ancient Iranian family. His forefathers were descendants of Shapoor bin Darab of Tabaristan in Iran, and they had their business connections in India and later on established their own cotton business and ginning factories in Broach District of which Mirza Pestonshah still remained the

GANDHI CALENDAR AT A GLANCE

Born at Porbander on October 2nd, 1869. Youngest son of Karamchand Gandhi.

1881-85—Educated in Porbander and Rajkot.

1883—Married to Kasturba, to whom he had already been betrothed in 1876.

1888—Sails to England for law studies.

1891—Called to bar, June 10th. Sailed for India, June 12th.

1893—Left for South Africa, April 1893, in connection with a case of Messrs. Abdulla & Co., which was finished by arbitration in 1894. In view of impending anti-Indian legislation by Natal Government, induced to stay on for political work.

1894—Admitted as Advocate of Natal Supreme Court.

1896—Visit to India and propaganda for South African Indian cause. Reuter cable to London misrepresenting Gandhi's statements.

1897—Return to South Africa. Attack by European mob, infuriated by Reuter cables. Protected by wife of European Police Superintendent.

1899—Assisted British in their war with Boers.

1901—Departure for India. Attended Calcutta Congress session in December.

1902—Prepared for starting practice in Bombay, but went to South Africa, on receipt of urgent call.

1904—Started "Indian Opinion"

1906—Helped Britain in Zulu rebellion, by forming Indian Ambulance Corps. Asiatic Land Amendment Ordinance passed; Indian Satyagraha started against this measure. Gandhi and two hundred co-resisters arrested.

1907—Gandhi-Smuts settlement. January 30th.

1908—Resumption of Satyagraha, August 16th. Government takes all-out measure against movement. Constructive work started by Gandhi.

1913—Led the great march across the Transvaal Border. Suspension of Satyagraha in 1914.

1914—Gandhi visited England, on the eve of the Great War. Organised Volunteer Corps. Returned to India.

1915—Called "Mahatma" for the first time, by Poet Tagore, in a personal letter. Founded Satyagraha ashram at Kochrab, near Ahmedabad.

1916—Attended Lucknow Congress session. First Gandhi-Jawaharlal meeting.

1917—Champaran campaign.

1918—Attended War Conference at Delhi. Supported recruiting measures, proposed by then Viceroy, Lord Chemsford.

1919—Rowlatt Act—and Satyagraha against it. Government repression. Mob violence. Jallianwallah Bagh tragedy. Satyagraha movement suspended by Gandhi. All-India Khilafat Conference.

1920—Return of war medal by Gandhi and knighted by Poet

Tagore. Gandhi founded National University in Gujarat.

1921—Intimated Viceroy about starting of Bardoli satyagraha. Chauri Chaura tragedy. Gandhi undertook five-day fast.

1922—Gandhi arrested for sedition, at Ahmedabad. Tried and sentenced to six years imprisonment.

1924—Unconditional release from prison. Started constructive programme, as he was out of sympathy with parliamentary programme.

1925—Communal riots on large scale took place. Gandhi undertook his 21-day fast as a protest.

1926 to 1928—Gandhi's years of silent, intensive constructive work.

1929—Gandhi decided not to attend Round Table Conference in the absence of specific assurance from Viceroy about India's future. Independence resolution passed at Lahore session of Congress.

1930—Gandhi authorised by Working Committee to start civil disobedience. Started Dandi March. March 12th.

1931—Gandhi entered into an agreement with Lord Irwin, and sailed for England to attend the second Round Table Conference in August.

1932—Gandhi re-arrested on return to India. Undertook the Poona fast unto death, as protest against the communal award of the British Premier, Ramsay MacDonald. Gandhi broke his fast after the signing of the Poona Pact.

1933—Gandhi started "Harijan". During May, started "self-purification fast". Released in view of his weak health. Carried on a "Harijan tour" throughout the country.

1934—First attempts on Gandhi's life at Poona.

1935—Gandhi resigned formal Congress membership. Shifted to Sewagram.

1937—Gandhi stayed in Juhu for recuperating his health.

1939—Rajkot fast. Gandhi addressed an open letter to Hitler.

1940—Launching of "individual satyagraha" by Gandhi.

1942—Passing of "Quit India" resolution on August 8th and arrest of Gandhi on August 9th. Demise of Mahadev Desai.

1943—Passing away of Kasturba.

1944—Release of Gandhi on medical grounds. Gandhi-Jinnah negotiations.

1946—Cabinet Mission in Delhi, Gandhi playing leading part in protracted negotiations. Noakhali tour.

1947—Partition of India, August 15th. Gandhi's Calcutta, which eased the communal position in that city considerably.

1948—Gandhi undertook a fast at Delhi on January 13th. He terminated the fast on the 6th day of commencement. Bomb explosion at prayer meeting on January 20th.

1948—January 30th—Assassination.

GANDHI, CHAMPION OF WOMEN'S RIGHTS

(Continued From Page 4)

dowhood. Mrs. Margaret E. Cousins once informed Gandhi of a marriage of a 13 year old girl with a boy of 26. The couple had hardly lived together for thirteen days when the girl committed suicide. The tale shocked Gandhi and he wrote "This custom of child marriage is both an immoral as well as a physical evil. For, it undermines our morals and induces physical degeneration. By countenancing such customs we recede from God as well as Swaraj. A man who has no thought of the tender age of the girl has none of God. What is 'kanyadan' in case of little children? Has a father any rights of property over his children? He is there protector and not owner."

Enforced Widowhood

Gandhi was equally trenchant in his denouncement of enforced widowhood. He said "It is a crime against God and man to call the union of children a married state and then to decree widowhood for a girl whose so-called husband is dead. The statement that widows attain Moksha (salvation) if they observed Brahmacharya has no foundation whatsoever in experience. More things are necessary than mere Brahmacharya for the attainment of final bliss. And Brahmacharya that is super-imposed carries no merit with it and often gives rise to secret vice that saps the morals of the society in which that vice exists". On another occasion he remarked "To enforce widowhood upon little girls is a brutal crime for which we Hindus are daily paying dearly. Voluntary widowhood, consciously adopted by a woman who has felt affection of a partner adds grace and dignity to life, sanctifies the home and uplifts religion. Widowhood imposed by religion or custom is an unbearable yoke and defiles the home by secret vice and degrades religion."

While Gandhi enthusiastically

championed the cause of women and appreciated their difficulties, he never withheld just criticism of their defects. He also expressed his dislike of the excessive flirtation of girls with boys and once remarked in an unhappy mood that a modern girl had a tendency to play the Juliet to half a dozen Romeos. While he regarded mutual attraction as a pre-requisite of any marriage, he disapproved of active and protracted courtship of the western style. He exhorted women to discard their fondness for ornaments and wrote "I am told by female friends that she (woman) does so (wears jewellery) for pleasing men. Still, I tell you, if you want to play your part in the world's affairs you must refuse to deck yourself for pleasing men. If I was born a woman, I would rise in rebellion against any pretension on the part of man that woman is born to be his plaything. In this country of semi-starvation of millions and insufficient nutrition of practically 80 per cent of the people the wearing of jewellery is an offence to the eyes. In my opinion, the wearing of expensive jewellery is a distinct loss to the country."

Unshakable Belief

On the whole, Gandhi had an unshakable belief that women of India will one day play a very important role in the building of new India of his conception. Once in a message to women he said, "The economic and moral salvation of India thus rests mainly with you. The future of India lies on your knees. For, you will nurture the future generation. You can bring up the children of India to become simple, God-fearing, and brave men and women or you can coddle them to be weaklings unfit to brave the storm of life and used to foreign fineries which they would find it difficult in later life to discard."

THE UNKNOWN WARRIOR OF INDIA

Fought I for my Country's sake,
Caring not my flesh and bones;
Sleeping not where pleasures abide,
I fought and died in the battle field.

This hour my bones are crushed to dust,
This hour my name is washed away;
This hour, my flesh is nowhere seen,
But this hour, My Country's Pride is great.

Fought I for whose home and sons?
Fought I for whose birth-right gift?
For whose life I shed my blood?

They and They shall remember me.
Girls are singing at dusk and dawn,
Before their God's divine abode:
To bless them bear such noble sons,
To keep aloft our Country's fame.

Jhansi Queen and Joan of Arc,
Broadcast deep their noble voice
"What is there to live on Earth;
Driven out, smitten by our foes?"

Ring the bells and sound the horn,
March abreast in ordered rows;
Take your kit and lead your gun
For freedom's rule prove your might

Inside 'Liberated' China

BY HU YU-CHIH

Editor-In-Chief "Nan Chai Daily," Singapore

(Exclusive To The "Bombay Chronicle Weekly")

I have arrived in the liberated areas of China—no, I should say, in the people's own country.

Today, I am not in the new China of my dreams, but in a new real China that is even greater and more lovely, created by and belonging to the people. At this present moment the liberated areas are still but a part of our motherland. They have a population of about 170 millions. They are comparable in size to Malaya, Indonesia, Burma, Siam, Vietnam and the Philippines taken together. The five great liberated areas, the North China, the northwest, northeast, (Manchuria), East China and Central plains areas are now linked up into a compact whole. They include the entire countryside and many big cities like Mukden and Harbin and seaports like Chefoo, Yinkow, with over 500 county towns. These are the making of a really great country.

Invincible Army

The liberated areas are developing rapidly. Their armies' victories have amazed the world. It looks as though the liberation of the remaining two-thirds of our motherland is not far distant. Last July it was estimated that another three or four years would be required before nationwide victory was achieved, but I don't agree with this. Reality outstrips the budget! It took eight days, instead of the estimated two months, to capture Tsinan. The Liberation Army plan called for the annihilation of about 125,000 Kuomintang troops every month during the third year of the war, but in less than two months since September 12th, more than 600,000 of Chiang Kai-Shek's troops have been accounted for. This is one sixth of Chiang's total army strength at the beginning of the autumn liberation offensive, more than double the original estimate. In a little over two years' fighting the people's armies have become invincible in storming strongly fortified points. It can take any point it chooses.

The Chinese people have defeated bigger enemies than Chiang Kai-Shek. For thousands of years, corrupt officials and evil gentry have sucked the blood of the people. Now in the liberated areas these evils have disappeared. A new democr-

ic order has been established since the agrarian reform. The common people have become their own masters, good administrators are elected. There is no "officialdom" but rather administrative cadres and Communists who help the people manage their affairs. Shouldering heavy responsibilities and onerous tasks, they enjoy no better livelihood than the common people and usually not even as good.

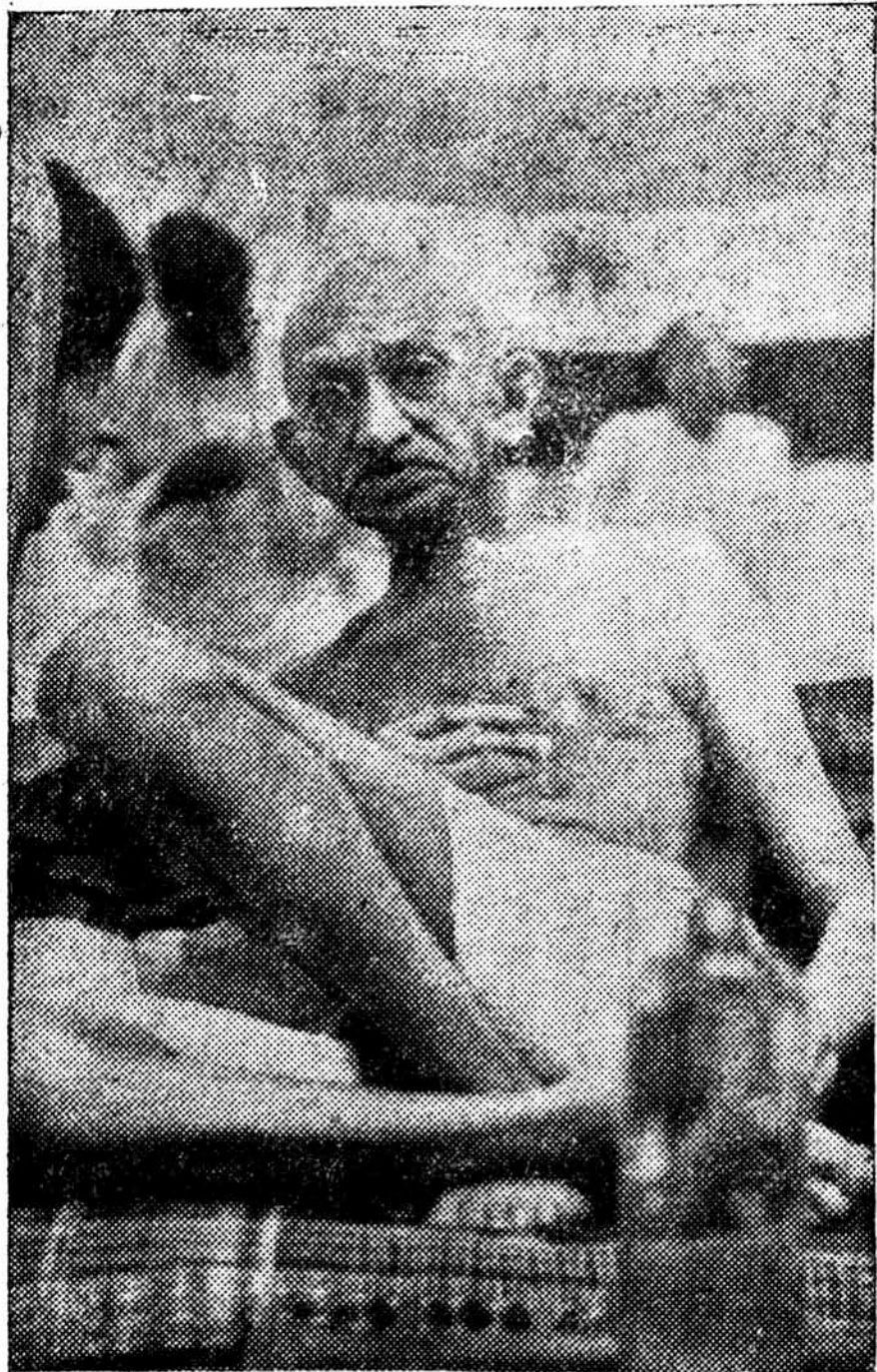
A county Government administrative worker told me that some people in the county Government recently advocated abolishing the local judicial department because for a long time it had had nothing to do! In many old liberated areas, the people now not only have no more worries about famine and robbery, conscription and grain commandeering, but they also have practically no legal cases for the courts.

Sound Economy

My strongest impression in the liberated areas is that no shortage of goods is felt here, although very few foreign goods are seen. The people have solved their problems of food and clothing, housing, daily necessities and transport by relying on their own efforts. Spinning and weaving have become universal occupations in the countryside. The groundwork has been laid for both light and heavy industries. Imperialism has always conducted "commodity aggression" against semi-colonial China, but today the liberated areas have defeated this aggression and established a self-sufficient, independent and free national economy.

One does not see pale, hollow-cheeked people in the rural districts of the liberated areas. No beggars or refugees roam the streets. The ultra-extravagant, ostentatious lives of a tiny handful of the super-rich, as found in Hong-Kong and Shanghai, are unimaginable here, where everyone has land or a job and the menace of unemployment and hunger does not exist. Hunger and poverty have been conquered.

The wastelands are being reclaimed by the people striving towards the goal of building prosperous homes beyond the widest dreams of the masses still under the Kuomintang. The Chinese people are building an independent, free, strong and prosperous new China.



Gandhiji's smile was characteristic—and almost everytime the photographers caught him smiling a wonderful smile, charming and even bewitching—but when he was in a thoughtful mood, one immediately could notice the difference in his expression—as would you from these two pictures.



MAHATMA AS LIBERATOR

(Continued from page 7)

parents do not send you to school to become dolls; on the contrary, you are expected to become sisters of mercy... She becomes a sister of mercy immediately she thinks less of herself, and more of those who were poorer and more unfortunate than herself...

Domestic Slavery

The women like the rest, had grown apathetic, lost all initiative, all sense of dignity and self-respect. They were content to be the domestic drudges and the appendages of men. They had slipped so imperceptibly from their high pedestal. Their life had ceased to have any direction of its own. It moved impelled by the one single pole-star—man. Over the calm surface came his voice. And in his case, word was truly mad flesh. "More often than not a woman's time is taken up, not by the performance of essential domestic duties, but in catering to the egoistic pleasure of her lord and master and for her own vanities," he wrote. "To me, this domestic slavery of woman is a symbol of our barbarism. In my opinion, the slavery of the kitchen is a remnant of barbarism mainly. It is high time that our womankind was freed from this incubus. Domestic work ought not to take the whole of a woman's time."

Superior To Man

Gandhiji compelled women to extricate themselves. For the first time woman grew conscious of herself as an entity, of her mission in life, grew to a realisation that in her shackles was society fettered, that in pushing her down the alley man had slipped headlong after her, that her regeneration was intrinsically bound up with the regeneration of the nation. She stirred from her bad dream of weakness and helplessness to the waking awareness of strength and power. That she counted vitally and in infinite ways was to her now a real experience. She was the vehicle of national fulfilment. Her mission went beyond her old domestic frontiers, even beyond the national ones. Gandhiji's clarion voice rang out: "In this non-violent warfare their contribution should be much greater than men's. To call women the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater powers of endurance, has she not greater courage? Without her, man could not be. If non-violence is the law of our being, the future is with women."

"The ancient wall of tradition crumbled as did once the walls of Jericho. The helpless maiden of yesterday was the valiant soldier of to-day. History had turned a whole page at the gentle touch of this little man. I recall pleading with him for a special message to call out the women, during his Dandi march. 'But why do you suppose they need a special message from me?' he asked. 'Because they

men have not yet become sufficiently aware. They are still lost in their ancient slumber. They may lose the chance, this one chance of our lifetime, if you don't strike a special note'. I replied in a sort of helpless impatience. 'If that is your estimate, all I can say is, you don't know your sisters,' he replied, with a knowing indulgent smile. He handed out the message, nevertheless, if only perhaps to prove me wrong."

The Great Day

The great day came when Gandhiji picked salt on the Dandi shore, with almost an impish delight and India witnessed a few incredible sequences. But none so startling as the sight of woman marching in the forefront of the battle. Women with pale eyes and blushing cheeks, they who had been gently nurtured behind silken curtains, women who had never looked upon a crowded street, never beheld a strange face, stripped aside those silken curtains, threw off their gossamer veils and flung themselves out into the blinding glare of day unshaded, unprotected. Women whose feet were as velvety as rose petals, habituated to sink but into soft Persian carpets, walked unshod on hard stony paths, unfindful of scars and bleedings. They who had been nurtured on the lightest of delicacies crunched bravely the tough sandy jail rotis. Their delicate limbs now reposed on the rough blankets. They faced perils and privations with a happy light in their eyes and a spring in their limbs. Almost overnight, their narrow domestic walls had given way to open up a new wide world in which they had a

high place. Their traditional duties had enlarged even as their courtyard. Their life had expanded and taken on a new meaning. Their thoughts and actions now mattered and made an infinite difference to the lives of 400 millions. The unlettered and untaught proved as capable and efficient as the tutored. They assumed high offices and fulfilled their duties with care and diligence. They became dictators and captains. They organized and ran the entire foreign cloth boycott and picketing programme giving shape to an old dream of Gandhiji. They faced persecution, beatings, assaults with indomitable courage. It was hard to bend them, and impossible to break. They gave a meaning and reality to this non-violent struggle which they alone could have given. "The part that women played in this struggle should be written in letters of gold," said Gandhiji.

This undoubtedly is one of Gandhiji's greatest achievements. For, it is not what the woman actually did in the Satyagraha movement which matters so much as what the movement did to her. It changed the face of Indian society. What social reformers had been struggling to achieve over half a century, Gandhiji did almost overnight.

The status of women was completely transformed, for in life there is rarely a going back. The women of to-day carry themselves with new dignity and a consciousness of their larger responsibilities.

Twain Influence

Gandhiji's vital relationship with the women can be best gauged by

surveying his own life. Two of the most intimate influences in his life were those of women, that of his mother and his wife. The intimacy of a child with the mother is said to colour its entire relationship with the world. The relationship between the two was a most ennobling influence on Gandhiji. This is certainly confirmed by the story of his life where his mother's strong hand is seen moulding his early life.

Bapu And Ba

Equally great was the influence of his wife, though perhaps only the few who had the opportunity to come into close contact with them realised it.

There is a general belief that she was the typical much-suppressed Indian wife. Nothing could be further from the truth. His strong will was matched by hers. To the last she retained her own individuality even while she adjusted herself to him and the terrific changes he wrought in their lives. She had a mind of her own that was never allowed to be crushed.

She did not hesitate when she felt moved to do so to stand up to him on whose glance millions hung, he before whom millions bowed in awe, he whose every single word was law to millions. There was perfect ease and freedom between the two, which made for not only a happy union, but also his happy relationship with womanhood in general. Even as he became Bapu, she became Ba to the world, on her own, not as an appendage to him. That is most significant. She could talk with him the most mundane affairs and find in him a most attentive and responsive mate. That was the secret of their happy comradeship. Whatever the agony and effort, they had attained it. She was not the wife who walked in his shadow, she was one who shed a light of her own.

Gandhiji expects much more from women, for they are the ballast which gave weightage and stability to his work. In his khadi and Harijan work, the two closest to his heart, he assigned women a high place. "The restoration of spinning to its central place in India's peaceful campaign for deliverance from the imperial yoke, gives the women a special status in spinning must, as of old, fall on your shoulders. Two hundred years ago, the women of India spun not only for the home demand but also for foreign lands... The economic and moral salvation of India thus rests mainly with you. The future of India lies on your knees, for you will nurture the future generation. You can bring up the children of India to become simple, God-fearing and brave men and women, or you can coddle them to be weaklings, unfit to brave the storms of life... It is for the women of India a large number of whom do not get even an anna per day, that I am going about the country with my spinning wheel and my begging bowl..."

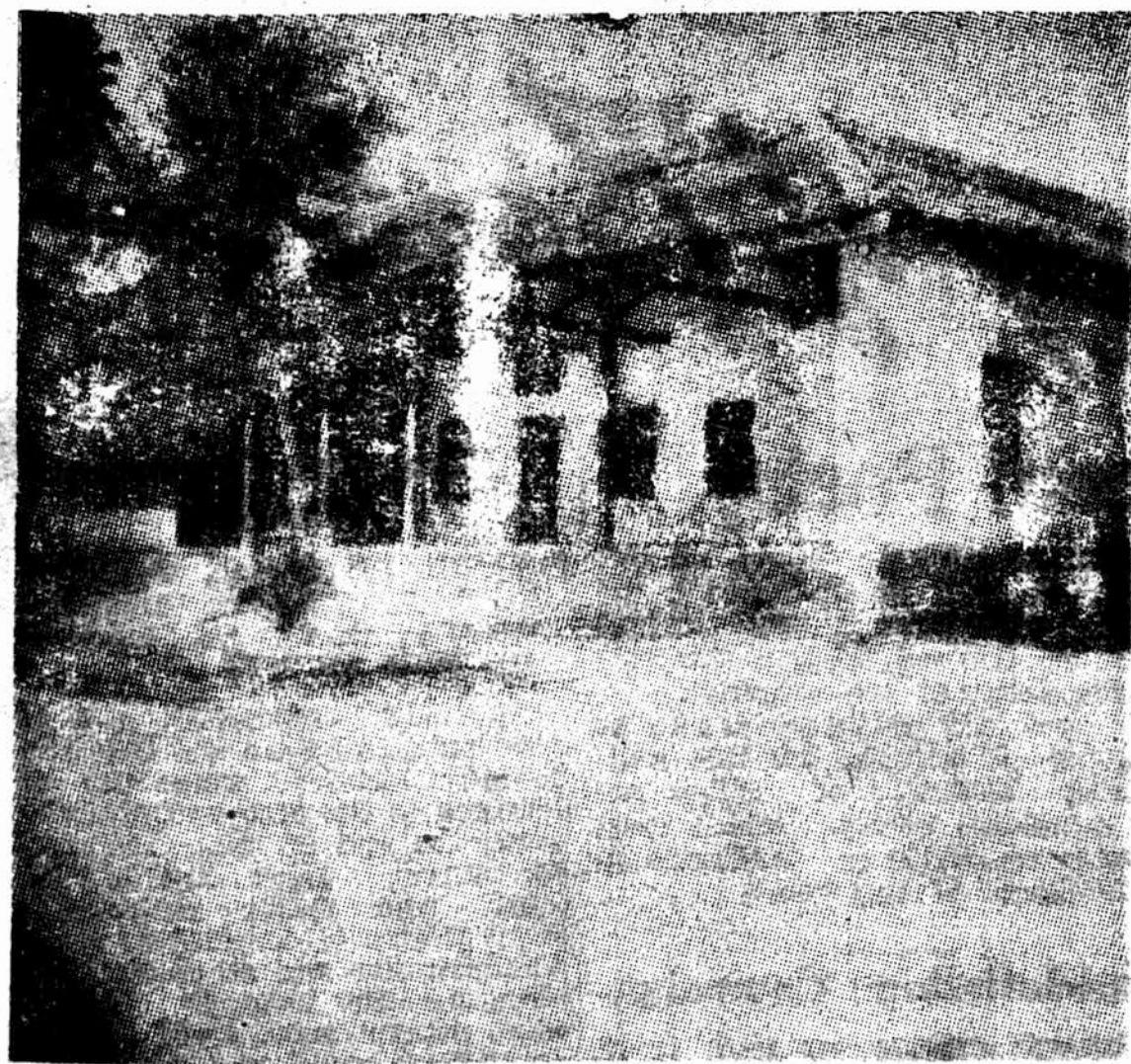
In these soul-stirring words which surely no woman can withstand, Gandhiji has placed a great duty on the shoulders of the women of India.

JAWAHAR ON MAHATMA

This little man has been and is a colossus before whom others, big in their own way and in their own space and time, are small of stature. In this world of hatred and uttermost violence and the atom bomb, this man of peace and goodwill stands out, a contrast and a challenge. In an acquisitive society madly searching for new gadgets and new luxuries, he takes to his loin-cloth and his mud hut. In man's race for wealth and authority and power, he seems to be a non-starter, looking the other way; and yet that authority looks out of his gentle but hard eyes, that power seems to fill his slight and emaciated frame, and flows out to others. Wherein does his strength lie, wherein this power and authority? Has he drunk somewhere from the secret spring of life which has given strength

to India through the ages?

We who have known him for these many years in all his moods and activities and tried to fathom what lay behind them, what distant horizon held his eyes, are still far from the end of our search. As ever he eludes us, though outwardly none can be more obvious than he is. Often we do not understand him; we argue with him and get angry sometimes. But the anger passes leaving us rather ashamed of our lack of balance and restraint. Only that pervasive influence remains and he seems to become the vehicle and embodiment of some greater force of which even he is perhaps only dimly conscious. Is that the spirit of India, the accumulated experience of the millennia that lie behind our race, the memory of a thousand tortured lives?



MAHATMA GANDHI'S COTTAGE AT THE SABARMATI ASHRAM, AHMEDABAD.



PRAYER GROUND WHERE GANDHI WAS HOLDING HIS EVENING PRAYERS. THE TABLET WAS LATER CONSTRUCTED TO INDICATE THE HISTORICAL PLACE.

GANDHIJI: FROM UNCLE SAM'S ANGLE

By Lakshman Yati Chandoke

In India, there have been no two different opinions about the Father of the Nation. He has been hailed as the beacon light of unity and a friend of the common man. But in America, the land of vastly differing ideologies, the singular point that seems to have impressed people is Gandhiji's control over himself. There were, no doubt, vast conflicting views and the towering personality of Gandhiji, for some time, was seemingly drowned in the hostile propaganda carried under the hegemony of British Conservatives during the war years.

EAST has always appeared to be a bit of a mystery to the Americans. This is because they try to measure the personalities of the East by the yardstick of Western standards and thus invariably fail to understand them fully. One such mystery for the Americans was the "stepped, half-clad smiling little" late Mahatma Karamchand Gandhi. Americans have probably been more anxious to know about this great man than about any other persons of the East.

Conflicting Reports

Reports about Gandhiji reaching America from various quarters of the world have been so contradictory that they tended to intensify this halo of mystery. Churchill described him as a "Saboteur and appeaser of Japan". Several British Conservatives dubbed him as "a dangerous and unscrupulous politician". Within India, the revolutionary-minded Indians called him an "appeaser of British imperialism". The Muslim League called him a "Hindu Leader" but the Hindu Mahasabha charged him as having "conspired with Muslims against Hindu interests". While several British and Indian business interests regarded him as a socialist to be dreaded, the Communists described him as the "friend of big business interests". Such conflicting reports about this colossus only made confusion worse confounded. The British Government had always said that Gandhiji was supported by a handful of hot-headed section of Indian people and yet when it came to a fight with the British, the entire Indian nation rose against them as a man. It is not surprising therefore that many Americans expressed their honest and genuine doubts and failed to properly assess the towering personality of Gandhiji.

The 1942 movement launched by Gandhiji against the foreign Government in India greatly upset the Americans. Naturally enough they were anxious that the whole weight must be thrown to fight Japan in the East and they could not brook the idea that somebody should impede the war effort of their close ally, the British Government. Therefore, generally speaking, Americans had little sympathy for India, many of those few who wanted India to be free and independent strongly

disapproved of the means adopted by Gandhiji. His "Open Rebellion" of 1942 was often described as a "Stab in the back" of the Allied war effort.

However, by the time the war drove towards its end the public opinion in India had acquired great momentum and even the Americans had grown less critical. It is interesting to study papers of America of the year 1942 to 1948 to see how the opinion of the people within American widely differed about Gandhiji.

The most remarkable point about Gandhiji from the American point of view, was his control on himself. His book "My experiments of Truth" was read widely in U. S. Americans wondered how Gandhiji succeeded in transforming himself from a sensitive boy afraid of serpents and ghosts into a man able to march unmoved through a South African mob set on lynching him, or how from a young shy barrister who could not open his mouth in the court he became so calm and confident as to lead the entire Indian nation.

Faith Works Miracles

Describing Gandhiji's monumental faith in himself Napoleon Hill in one of his writings says, "Let us consider the power of faith as it is now being demonstrated by a man who is well-known to all of civilization, Mahatma Gandhi of India. In this man the world has one of the most astounding examples known to civilization of the possibilities of faith. Gandhiji wields more potential power than any man living at this time, and this, despite the fact that he has none of the orthodox tools of power, such as money, battleships, soldiers and materials of warfare. Gandhiji has no money, he has no home, he does not own a suit of clothes but he does have power. Gandhiji has accomplished through the influence of faith, that which the strongest military power on earth could not, and will never, accomplish through soldiers and military equipment. He has accomplished the astounding feat of influencing two hundred million minds to coalesce and move in unison, as a single mind".

Americans respected Gandhiji as probably all the world did, for his catholicity of opinions on religion. While he was greatly attached to the Hindu Scriptures particularly to Geeta he respected

all religions. It has been remarked about him that "Gandhi was the man who believed that Bible, the Koran the Zend Avesta were as much divinely inspired as the Vedas. He was the man who stated that faith transcends reason—that God has his foot-stool where live the poorest and loneliest and the lost. Gandhiji himself was the friend of the poorest, the loneliest and the lost".

Gandhiji's ways of life were self-understood by Americans. They wondered, for example, why a politician like him should be half-clad should spin charkha or should live a life of an ascetic. Many differed with him and rejected what they thought to be quaint ideas of his continence, complete pacifism and nature cure. Yet Gandhiji's ways excited great interest. And there was no dearth of people who did not quite understand his ways, were still less prepared to follow them, and yet admired his experiments in the Ashram.

A. T. Steele, in one of his books, has described Gandhiji's Ashram as "a rude ranch, a Father Divine heaven, a Menno-nite colony, a collective farm and an agricultural station with everybody a vegetarian. 'Maxine Block in his book 'Current Biography'. While describing the various aspects of Gandhiji's personality sums up his impressions by saying "Gandhiji can always be expected to reconcile the irreconcilables".

Nothing Impossible

Gandhiji's political actions and weapons were even less understood and appreciated than his personality. Most of the Americans doubted that non-violence was a cult with Gandhiji and further that it was his life's mission to show that it could produce much better results than violence could in the political and social fields. Many Americans regarded non-violence as a temporary expedient of Gandhiji, still others regarded it as a mere camouflage to cover some less dignified aims. But they were all sadly mistaken. Gandhiji was far above these professional tricks of diplomats. He was not a mere statesman, he was also a humanitarian leader and could never stoop to such low means. There were quite a few Americans who knew that and said so. "Life" in its issue of May 27, 1946 published an article "India's Leader". In this article the writer says "Gandhi taught for

independence with every weapon short of civil war—boycotts, prayers, hunger strikes and virulent nationalism. Most of the Americans expressed doubts about the effectiveness of these weapons but now they are all convinced of their remarkable power.

The "Life" adds: "In outlining the Congress party, which is predominantly Hindu but includes thousands of Moslems and in leading his programme of non-violent resistance, Gandhiji has taught India the value of mass action". The Americans always followed with interest the progress and outcome of the political movements launched by Gandhiji whether they were Non-Co-operation movement, infringement of Salt Law or No-Tax Campaign or Individual Satyagraha.

It is to be noted, however, that whether the Americans believed in Gandhiji's weapons or not they were heartily surprised by their results. Herrymon Maurer a former editor of "Fortune" and author of "Gre. Soul" a portrait of Gandhiji, while reviewing Gandhiji's book "My Experiments with Truth" says, "A smiling little man with big ears and probing eyes walked among his countrymen and things that could not happen did happen. A people sunk in sleepy weakness suddenly came awake and sensed its strength. Men given to ancient way of violence crowded into jails, smiled when they were beaten and would not strike back. Persons bemused by wealth suddenly forgot possessions. Somehow the settled order of things snapped when confronted with the outwardly simple presence of Gandhiji and the impossible became fact".

Fisher's Impressions

Louis Fischer who spent some time with Gandhiji and studied him from close quarters writing in the "Atlantic" of January, 1947 under the Caption "Politics and Peanuts" says "Almost the most astonishing thing about Gandhiji is that he lives in public twenty-four hours of every day and seems to thrive on it. I have met Lenin, Churchill, Franklin D. Roosevelt, Willie Strickland, Albert Einstein, Lloyd George, Eleanor Roosevelt and many other famous people. I have never met a more remarkable person than Gandhiji. At another place he says, "No discussion with Gandhiji about conditions and facts remain on pedestrian level. He

(Continued on page 27)



Talking of Books—

Socialism, Theory And Working

AN OUTLINE OF SOCIALISM.—By Suresh Vaidya. Deccan Publications, Bangalore. Pp. 167 Price Rs. 3.

Mr. Vaidya is an accomplished journalist and a seasoned socialist. With a facile and incisive pen he has produced the indispensable companion to the socialist organiser and propagandist. Several pertinent questions bearing on the theory of socialism, its working in other lands, the real meaning of the Russian revolution and the applicability of the socialist creed to India are asked and answered in a self-assured and plausible manner. Mr. Vaidya has already potted two fatal weaknesses in Indian socialism, especially in its 'Congress Socialist' variety. It is, in his opinion, too much preoccupied with personalities than principles, and it emphasises more the critical aspects of relation to capitalism than the constructive possibilities of socialism as a rival order. What Mr. Vaidya has to say on the several concrete problems that face the inquirer eager to understand the message of socialism will go a long way in equipping the socialist workers with more or less set answers, which though not convincing in all cases are plausible enough for the occasions that the author has in view. Mr. Vaidya has attempted to explain away the internal contradictions and the un-Marxian characteristics of the Russian revolution with apparent candour. He does not deny the existence of these, but explains them away as being either incidental to the state of transition or as being the results of the failure of socialist parties in other lands to supply socialist governments in other countries with whom the Soviet may have normal relations. The explanations are of course far from convincing, but Mr. Vaidya having nothing better to offer the propagandist is expected to make the best use of what he has been offered. Socialism is a natural growth in the context of modern industrialism and it is desirable that instead of either applauding it or denouncing it we should study its meaning, message and limitations. Mr. Vaidya's book is a welcome contribution to this necessary discussion. Both initiated socia-

Superb Devotional Poetry

EYES OF LIGHT (Poems) by Dilip Kumar Roy, Nalanda Publications, Bombay, pp. 143, Rs. 4, 1948

Here is a fine collection of Dilip Kumar's enduring and beautiful work in poetry, which I consider his best achievement in pure, exalted devotional verse, most of which will not perhaps be found easy of comprehension by the average reader of poetry. The key to his perhaps lies in the background of his intensely spiritual experiences at the Shri Aurobindo Ashram and the even rarer privilege of friendship and holy communion with that greatest of contemporary rishis, Shri Aurobindo himself.

As Dr. Srinivasa Iyengar remarks so aptly in his foreword, the author succeeds in "using form and diction into a flame of poetic articulation".

Dilip's work ranges from utter simplicity as in:

"Account it not as a mere plea,
For thou must understand
Why what the hand might offer thee

The heart would countermand"

(from "Mother").
to complexity of thought, philosophy and expression, as in the following poem entitled "Maharshi's Watchword":

"How long live wed, O soul, to words dream-spun?
Kindle the yearning flame of Love's own sun
Invoke the luminous day,
Burn fancy's flickering play,
Wither the phantom gardens of siren bloom:
Rise, radiant Love, life's shadow-whispers doom.
Let the hue-hunter float
Upon his irised boat:
Not he—who stakes his all to adore the fire:
Come, light of lights!—O gloom of glooms retire."

lists and sceptics will benefit by its perusal though perhaps for differing reasons.

D.G.K.

There are several poems on our saints and seers which enshrine the noblest philosophy of the Orient which has endured through the endless procession of the centuries.

The poet and publishers are to be felicitated on bringing out this well-produced collection of Dilip's superb devotional poetry, which must doubtless constitute a landmark in our literature of this genre.

Anti-Inflation Campaign

ECONOMIC CRISIS. By Prof. C. N. Vakil. The National Information and Publications, Bombay. Pp. 122. Price Rs. 2-12.

Few economists have carried on such a sustained campaign of rousing public opinion against the inflationary policy of government, before and after independence, as Prof. Vakil has done. In this his latest effort in the same cause, Prof. Vakil has traced the origin and history of the problem with a view to bring out the real nature of the so-called production crisis. He has also examined the nature and extent of deficit financing by government, and has made out a strong case in favour of the Economists' statement submitted to Government in August last. The small yet highly influential and strategically situated school of thought led by Mr. Birla, which denies the existence of inflation and seeks a remedy for our shortages in unfettered action by the capitalists comes in for severe but by no means unjust criticism. A whole appendix is devoted to an analytical examination of the somewhat unique views of the Calcutta magnate. Mr. Vakil's book constitutes one more appeal for an awareness in governmental quarters of the serious and urgent nature of the problem and for a vigorous and determined pursuit of the disinflationary policy announced by government. To say that Prof. Vakil's book will fully repay a careful perusal by students as well as laymen, by persons in official authority as well as by the common citizen, is to state the barest truth.

D.G.K.

Thoughts On Indian Planning

FINANCE OF INDIAN PLANNING.—By C. W. Zacharias, Madras. Published by Vora & Co. Bombay Pp. 113. Price Rs. 3-12.

This book reproduces in a somewhat amplified form the Gokhale Endowment lectures which the author delivered at the Madras University towards the end of 1946. Planning is the current vogue and few among those who speak enthusiastically about it stop to consider its financial, administrative and other essential implications. Mr. Zacharias in a somewhat hopeful though not altogether impractical mood has suggested that a 2000 crore plan spread over fifteen years may well be financed by taxation, borrowing and credit creation. About 25 per cent of the capital he expects to raise from taxation, a large and undefined part of the rest from borrowing, and the remainder by credit creation. As for the last he supports the somewhat theoretical suggestion of Mr. Cole to guide consumption during the planning period by distinguishing sharply between credit and currency and permitting only the latter to be exchanged for consumption goods. In a system where credit and currency are really indistinguishable the enforcement of this dichotomy is bound not only to be difficult but is fraught with an effective element of restrictionism which is not likely to be less irksome than direct control of consumption. Mr. Zacharias looks forward to the ingrained habit of the Indian people of saving and of self-discipline to see them through the trying period. One wishes that he is right, but the large margin between average earnings and expenditure of the typical Indian and his incapacity to extend his discipline beyond the immediate scope of his interests are factors that cannot be easily brushed aside. The fate of the many proposals made for planning in India does not primarily depend on financial methods. Other more vital considerations will have to decide the choice. But if and when planning becomes a practical proposition what Mr. Zacharias says will prove of much interest to those in charge of framing the plans.

D.G.K.

THE shocking news of Bapu's death
Abruptly took away my breath:
And when I learnt how he was
killed
With sorrow deep my heart was
filled

I wept aloud without restraint;
And cursed the man who slew the
Saint:
Alas! the Sun of peace and love
Has set: and gone to rest above.

Breathes there a man with soul so
dead,
Whose mental eye no tears has shed
At news of Gandhiji's demise
By crazy brute in humour guise.

Thrice cursed is he who did commit
This tragic act, so closely knit
With vicious plot of frenzied rage
So deeply hatched against a Sage—

A sage unique in truth and love,
As gentle, peaceful as a dove:
Yet brave like lion to fight for right
And win the fight by bloodless
might

The greatest man of World Renown,
Shot dead —————
For sheer returning good for ill
A principle he stood for still.

Apostle of non-violence
And pardoner of worst offence
Unflinching struck to it till last
And solved his problems with a fast.

By peaceful means and sacrifice
He freed his country: stopped all
vice:
He lived and died for peace on earth
And preached and practised love and
truth.

But ere his mission was fulfilled
By some fanatic he was killed:
His tragic death he met with calm,
And breathed his last with words
of calm

Peace sat on his face with glorious
charm.

THE SACRED MEMORY OF MAHATMA

(By Dr. H. N. Gour)

As if in death he meant no harm:
And to the ruffian bore no ill,
Resigning self to God's sweet will.

He held to "Do or Die" so fast
When "Do" proved fruitless, breathed
his last.

A tragic end is great men's lot,
As Christ's on Cross and his by
shot.

He rose from ranks to heights sublime:
From man he climbed to top divine:
Unlike the prophets who from birth
Miracles wrought upon the earth.

Methinks this rise from man to God
Is better path man ever trod
Than one on which the Prophets
trot,
The one gives hope; the other not.

The tragic end of such a Saint—
A monstrous loss which none can
paint—
Has plunged the world in sea of
woe;
He loved alike his friend and foe.

For universal brotherhood
The Nation's Father firmly stood:
His luminary lit the earth
With lustrous rays of love and truth.

The light is eclipsed from our view:
Who saw the light are very few:
Tho' all the world is wrapped in
gloom
His light shall shine afresh with
bloom

Sunshined in mortal frame his soul

As soon as he'd attained the goal,
With penance, sacrifice and toil,
Has shifted off this mortal coil.

His noble soul had yearned for
peace;
And God gave him well-earned re-
lease
From slander cage of dust and line
To rest in calm Elysian clime

His death is but eternal life:
His soul shall work to end the
strife.
And what he could not do below
His spirit shall achieve, I know.

His precepts shall the world in-
spire,
With urge to act with greater fire;
And treasure up his words and deeds
The flower O' all its faiths and
creeds.

And above all his love of man,
Unparalleled, since world began,
And let us sing his hymn of love
And of this angel worthy prove.

So that his soul in peace may rest
With peace set up in East and West
And Love all round may reign sup-
reme.
And render real Bapu's dream.

The prayer ground shall hallowed be
By martyrdom of Gandhiji.
And commonplace of pilgrimage
For all the votaries of the sage.

And let us here the incense burn,
And searching light let's inwards

turn,
With love and truth let's feed the
fire
To burn away the hate and ire.

And let us raise a pillar high,
Round which all creeds from far
and nigh
In common brotherhood combine
And homage pay to Saint divine.

And make this world a bliss on
earth
By watering it with love and truth
And let remembrance ever browse
On sermons at the Birla House

Thus change this age of sword and
blood
To one of common brotherhood
That man may live a happy life.
Without a quarrel or a strife.

And should this world become so
bright
By Gandhiji's ethereal light:
Then Bapuji must needs rejoice
Tho' we no longer hear his voice.

And bless us still with heart and
soul
For carrying his task to goal:
Then Let's pursue the path he lit,
With ever-growing zeal and grit.

Now Gandhi-ism let world embrace
For 'tis is the 'ism' of every race
And let's unite beneath its light
And quell this mad religious fight.

To work with zest for a common
good
Of universal brotherhood
And let our efforts wholly bend
on turning foe into a friend.

Communal virus let's eschew
And let no mischief 'twist us brew
And let's live upto Bapu's creed
And deep fraternal feelings breed.

And if our efforts fruitful prove
In setting up communal love
No better monument shall be
To solace soul of Gandhiji.

GANDHIJI: FROM UNCLE SAM'S ANGLE

(Continued from page 25)

lifts it with a phrase to a higher plane, and soon one sees the topic in the larger philosophical aspect of the ultimate problems that confront man on this earth. For Gandhi, a conversation with Sir Stafford Cripps and the cultivation of peanuts converge to one goal, the welfare of 400 million Indians. Gandhi has submerged himself in them. That is why he is the most loved and therefore the most influential man in India."

Kate L. Mitchell, in his book, "India without Fable 1942", developing the theory that Gandhi represented the converging point of all conflicting interests of Indian people says, "The indispensability of Gandhi is in reality the expression of conflicting interests represented in the Indian nationalist movement."

"The Saturday Evening Post" in its issue of March 27, 1948 compares Gandhi with Marx and says, "Like Marx, Gandhi always hated the state and wished to eliminate it. Gandhi considered himself a philosophical anarchist. But he was practical in that he never opposed the State as a necessary instrument in achieving social democracy, though democracy, as he understood it, is certainly not to be confused with the kind of police state ruled by the Kremlin."

Struggle Without Bloodshed

Americans do not know much of Gandhi as a social reformer. In this field their knowledge is restricted to his fight against untouchability. Americans sympathized with Gandhi and often wondered that such a big portion of the population in India was subjected to maltreatment. But only a few of them properly understood the formidable difficulties of Gandhi in this sphere. Edgar Snow writing under the Caption, "The Message of Gandhi" says, "Gandhi won national independence for more millions of people than any other leader of men and with less bloodshed and that was the truth. He showed the weak and the poor how to struggle without taking life. Against 3000 years of prejudice, he raised a crusade for the human rights of 50,000,000 untouchables and he opposed the bigotry and dogmatism and the hateful orthodoxy of the caste system with more success than any Indian since Gautama Buddha." He further adds, "In Gandhi's teachings and writings, I think you will find no lies, no meanness, no slander, no dogmatism, no hypocrisy, no fear, no arrogance, no false pride, no hatred, no claims of infallibility. His inner voice and for him God was simply 'an indefinable, mysterious power that pervades everything', spoke gently always and humbly and it was the mirror in him which made bright the truth in other men and reflected and magnified it into a great light. He followed Buddha in employing the actions and arguments of love for dynamic ends."

Detailing his qualities as a social reformer, "The Saturday Evening Post" says, "Many people will misinterpret him as a mere saint or crazy idealist and he has often been so lampooned in the West. But he was a practical social reformer and in the true dialectical sense, a great revolutionary. For Gandhi in himself was the living synthesis of good means and good ends." Louis Fischer wonderfully sidetracks all arguments and counter-arguments of Americans about Gandhi's seeming contradictions by saying, "When Gandhi contradicts himself, the Westerner says he is being inconsistent, the Easterner says, Gandhi is being honest with himself."

World Misses The Mahatma

Gandhi was the Silver lining in the clouds of war looming large over this little earth. The world has already grown very weary of war and the destruction that it brings in its wake. Louis Fischer says, "Our cold war epoch is full of subterfuge, cowardice, denials of identity, lies and immoral alliances. In the last months I have found it endlessly soothing to turn from the battle communiques of this

struggle to writings by and about Gandhi. The lack of bitterness, the cleansing honesty, the nobility of purpose, the solitude for human beings are a great relief. Gandhism also offers a programme for our future." By writing these sentences Louis Fischer was only voicing the feelings of thousands of other good-intentioned American men and women who hoped that Gandhi might be able to lead the world which had gone astray.

Now that Gandhi is no more, eyes of Americans are turned to India and her leaders to prove to them that the salvation of the world lies in non-violence alone. After Gandhi, America looks upon the man whom he named as his success or — Pandit Jawaharlal Nehru to give the lead. Pearl Buck in one of her articles says, "The world longs for goodness. The people search for righteousness. There is no weapon, no bomb so powerful, as the force of great good spirit. India will live and become great in our world only as her people use this priceless force — the force of non-violence, which the life of Gandhi exemplified for them. In that personal example was Gandhi's secret. He did what he told others to do. When people saw that this was true, they believed in him. Gandhi has played his part. It now remains for the people of India to take upon themselves his world leadership for non-violence."

"Indeed it is the only way in which India can fulfil the promise of her greatness. Of violence the world is sick. By hatreds and quarrels we are poisoned. The hearts of the people turn away from the noise of the militarists and war mongers. We long for the peace makers. No war brings peace, for violence only brings more violence. Oh India, dare to be worthy of you, Gandhi!"

I claim to be a votary of truth from my childhood. It was the most natural thing to me. My prayerful search gave me the revealing maxim TRUTH IS GOD. Instead of the usual one GOD IS TRUTH. That maxim enables me to see God face to face as it were. I feel Him pervade every fibre of my being.

I am used to misrepresentation all my life. It is the lot of every public worker. He has to have a tough hide. Life would be burdensome if every misrepresentation had to be answered and cleared. It is a rule of life with me never to explain misrepresentations except when the cause requires correction. This rule has saved much time and worry.

—MAHATMA GANDHI.

ence only brings more violence. Oh India, dare to be worthy of you, Gandhi!"

The Living Symbol

Gandhi's presence was a living moral force working for the United Nations Organization. He was the only individual who not only believed in the ideals of the United Nations but put them into practice in his own sphere of work. U.S.A. who is deeply interested in the smooth working and continued existence of the United Nations Organization realized this. On hearing the news of the death of Gandhi a gloom and sense of dismay spread all over America. Warren R. Austin, U. S. representative to the United Nations, said: "It is fitting that we who sit here charged with the grave responsibility of maintaining peace among nations should pay tribute to this great Indian leader who over the years has done so much to bring home to his fellow countrymen the moral and spiritual lessons which are essential for the achievement of world peace and brotherhood." Mr. Austin expressed the hope that Gandhi's martyrdom would inspire the people of United Nations to press forward with even greater determination in order to achieve those ideals for which he stood.

In America no other Indian commanded a wider circle of admirers than Gandhi. There are those who respected him, there are those who lived and yet there are those whose respect bordered on adoration and worship. John Gunther, the eminent American writer who has met and written about all the leading men of the world probably falls in last category. He was so much overwhelmed by the high stature of Gandhi that he remarked, "Gandhi is an incredible combination of Jesus Christ, Tammany Hall and your father."



BAPUJI IN DEEP MEDITATION

PLEA FOR CO-OPERATIVE COMMONWEALTH

(Continued from page 6)

supply. Their combined sales of coal exceeded 5,300,000 tons representing one-sixth of the domestic consumption of the country and one-fourth of the nation's bread supply will not be forthcoming if the co-operative bakeries do not function." (Figures for 1934-35).

The Statistics of the co-operative movement in the Scandinavian countries which are mostly agricultural and pastoral and other countries will also make an interesting and instructive reading.

Now coming to India, we find that though the co-operative movement was introduced in this country more than forty years ago it has not yet emerged from its infancy and is found to be still plodding its way in the atmosphere of uncertainty on the one side and indifference on the other. Unfortunately a book on Indian Co-operation which gives a detailed history of the growth of the different types of co-operatives in this country is not available. The statistical statements relating to the co-operative movement in India periodically issued by the Reserve Bank appear to be the only authentic source of information about the movement. But the object of the "statements" is to give statistics only and as such they do not satisfy the desire of a student who wants to study the scope, working, progress and public response of each type of the co-operative institutions in India. From the Reserve Bank statements for the year 1945-46 published in 1948, it appears that the total number of all types of co-operative societies including banks working in India and Indian states, was in the neighbourhood of 1,72,00,000 working at 46.5 societies for every one lakh of population and the total membership of a little over ninety lakhs in a population of over thirty seven crores. Their aggregate working capital was one hundred and sixty crores which makes a discouraging reading for a population forty times that of the U.K.

Cost Of Living

The main reason as to why the Co-operative movement has not taken root in the Indian soil lies in the difference of its origin. The movement in the U.K. and the other western countries was started and conducted by the labourers themselves who were oppressed as a result of the industrial revolution and the machine-age coming into existence by the middle of the 18th century. The poverty and distress to which the labourers were reduced by the introduction of machine and power to conduct industries and to cultivate farms compelled them to find out some means or other to bring down the cost of living to a minimum lest they would perish of starvation in thousands. And as necessity is the mother of invention the poor labourers then discovered the co-operative societies as the only saviour from their economic plight. This original popular character both in respect of finance and administration of the co-operative movement which has grown and expanded thousand-fold during the last 150 years has still been maintained often in the face of handicaps placed in their onward march even by Government machinery which was for a long period dominated by the representatives of vested interests. As mentioned in the foregoing pages the share capital

and the turnover of a large number of societies in western countries has run into several thousands of pounds and the combined strength of a co-operative wholesale society's capital and turnover into millions.

Govt.'s Spoon-Feeding

On the other hand the co-operative movement in India, apart from being a younger one, was sponsored by philanthropic leaders with the aid of wealthy persons and Government with a view to improving the economic condition of the peasants and workers who, however, rarely take a true interest in the movement. The Governments have enacted Co-operative Societies' Acts for their respective provinces, they have laid down the fundamental rules, they register societies and allow them to function if only they abide by the rules. They supervise their working, keep a close watch on their accounts, etc., through their own officers and auditors.

As a result of this spoon-feeding by Government machinery, a tendency is often in evidence among the workers of societies themselves to look to Government for guidance, supervision, supplementation of finance and many other details of administration. No systematic efforts on some plan or another have been directed to arouse interest among the public at large about the need and urgency of co-operative movement to improve their economic condition. Naturally the public look at the movement with indifference if not with hostility. Unless, therefore, this spoon-feeding from Government and helplessness from the people are made to vanish from the field of co-operation there is no hope of the movement taking root and thriving in India. The fundamental principles governing the co-operative movement are self-reliance, democratic administration and equitable profit-sharing. This does not mean that Government has no duty to perform in this sphere. Rightly or wrongly the movement in this country has started from the top and it will be difficult to turn back the hands of the clock at this stage. The middle course for the Government therefore lies in educating the workers and peasants regarding the benefits of the movement making them co-operation-minded and helping them to start co-operative stores on their own account.

Focussing Public Attention

The leaders of different parties should also direct their energies in order to focus public attention on this movement and take an active part in starting a net-work of these societies. This is a question which is most vital to the economic interests of the people and ought to be above any party politics. Wages of workers may be got increased through the pressure of strikes. But the economic condition of the common man even with an ideal wage cannot be improved unless and until the prices of foodstuffs, clothing and other essentials of life are brought down to be within his purchasing capacity. This can only be done by the establishment of Co-operative Consumers' stores not only to distribute but also to produce the articles on co-operative system. This is the most effective co-operation envisaged in the nation's ideal of Co-operative Commonwealth.



Today falls the Anniversary Day of Mahatma Gandhi.

And memories come crowding, reminding us of his so many noble deeds and lively anecdotes from his life. Bapu's love for children was one of his great characteristics. His big heart went out always to those who were helpless or weak. Children of all ages, boys and girls, loved to be near him and to talk to him. He was so sweet and gentle and understanding that it was easy to obey him.

"The great lesson," said Raj Kumari Amrit Kaur in one of her letters to Dada once, "that we have all—young and old—to learn from his life is that love conquers all things. We need love in this world of ours more than any hatred may cease, and we may all be permitted to live in peace and happiness—else today—so that war and mess." Let us hope that we shall all try to follow in his footsteps.

On this occasion, I think, the following article on Gandhiji written by a friend who had the privilege of being with Bapu ever since he was born, will be found interesting by our young readers. The article was written by the friend when he himself was a young boy—So I believe, you would enjoy the more what a fellow playmate has to say about our beloved Bapu. Here it is:—

How Bapuji Brought Us Up

"Bliss it was in that dawn to be alive, out to be young was very heaven." I have been fortunate in having the chance of living with Bapuji; more or less ever since I was born. I am sure all children would like to know something about him. I shall therefore, try to relate to you some instances which I, for one, will never forget.

When I was about three-four years old, a friend of mine and I used to quarrel every evening as to which of us should sit on Gandhiji's lap during the evening prayers. Bapuji would solve the difficulty by taking both of us on his lap.

Bapuji wanted us all to be healthy, so physical exercises had to be performed daily. We had to get up very early in the morning for this purpose. Bapuji knew how to swim and was anxious for us all too to learn swimming. Sometime he used to accompany the swimmers into the Sabarmati River.

We used to go with him for a walk every evening, and he always played with us while we walked. Sometimes when he had to have private talks with others, we were forced to walk behind. On such occasions I preferred to go back and play with my friends in the Ashram.

Bapuji Never Forgot Us

Bapuji was often away from the Ashram, touring all over India. But he never forgot us and used to write to us every week, addressing us as 'Dear Birds'. He often scolded us for our bad handwriting.

Once when he was in Yeravada Jail, I wrote and asked him as to why he wrote us such short letters when we wrote him long ones. 'Krishna', I wrote, 'gave Arjuna very long answers, when Arjuna asked him short

questions. Why not you do the same?' Bapuji gave me a fitting reply. 'Well,' he said, 'Krishna had only one Arjuna to answer, while I have many. And if I begin writing long letters to everybody, I shall have no time left to do any other work.' This satisfied me, and I never expected a long letter from him again.

We were taught in a manner quite different from most children. We spun for a much longer time than we studied books. But we learnt a lot while spinning. There must be many people who have taken to Khadi after having used swadeshi mill cloth, but those of us who have been with Bapuji since childhood, have never known anything except Khadi, which for us is the truest Swadeshi.

Bapuji Heard Our Complaints

We all know that Bapuji did not like to use foreign things. A friend of my father once sent me some toys which were not Swadeshi. Bapuji came to know of it. He took away the toys from us, and would not let us play with them. At that time I was very much annoyed, but afterwards I understood his point of view.

I had gone with Gandhiji to Bardoli when he went there during the Truce of 1931. I was then seven, and had just learnt how to spin on the 'Yervda Charkha'. For a week I spun one thousand rounds daily. Bapuji was so pleased that he promised to take me with him when he next went to Bombay.

One of our teachers used to beat us. One rainy day I was sitting near a pond and was trying to save some of the ants which were nearly drowning in it. I should have been at my spinning-wheel at that time, but I was so interested in the ants that I forgot to go there.

My teacher came rushing to me and caught hold of my ear, and dragged me to the classroom. Then I wrote a letter to Bapuji complaining about my teacher's conduct. It seems Bapuji wrote something to the teacher because I was never beaten any more, and my friends too were somewhat spared.

Bapuji Cared For Everybody

I was with Bapuji on both the occasions when he fasted in Poona. On the seventh day of his Yervada fast, Poet Rabindranath had come to see him. This was the very first time that I saw Gurudeva (Tagore). He sang a Bengali song, after which we all sang Bapu's favourite hymn—'Vaishnava Jana to tene kahiye'. Bapuji then broke his fast.

During his second fast he was shifted to 'Parna Kuti'. At that time I was not anxious about Bapu's health and spent most of the time playing in the garden. During my stay there, I was stricken by a severe attack of malaria.

Seeing this, Bapu called my father near his bed, and asked him to wire to my mother for coming away. It was only then that I realised how much he cared for everybody even when he



His Excellency Shri Chakrawarti Rajagopalachari, Governor-General, being received by Shri Shewak Bhojraj, General Secretary, and Shri B. G. Kher, President of the All-India Balkan-Ji-Bari, at the Bal Mela (Children's Fair), at Delhi.

was very ill himself.

Now we have lost Bapuji physically. I am sure, however, that he is watching us, and knows that everyone of us is occupied rightly. His words and guidance can never fail us. I have often felt his presence by my side, specially at the time of my prayers. May we continue to act according to his teachings!

Bapuji Blessed Balkan-Ji-Bari

Although Bapuji was over busy with so many burdens that he had undertaken willingly, he was always kind enough to attend to any other things about which his advice was sought. He appreciated the work of the Balkan-Ji-Bari, and had sent his blessings to the organisation on more than one occasion. May we try and prove worthy of those blessings!

All are welcome to join the great brotherhood of the Balkan-Ji-Bari. Please send for its particulars and enrolment forms from Dada—"Gulistan", Khar—Bombay 21, mentioning our full name and address and age, and enclosing a one anna stamp for postage. You may also send your attempts in writing essays, stories, games, tricks, smiles, etc., (written clearly on one side only of the paper), and if found suitable, they will gladly be published in this "Corner". Dada will always be pleased to hear from you.

A number of Bapuji's photographs have appeared in this issue of the "Bombay Chronicle Weekly", and therefore none on this particular page. However, two photographs of Bapuji's greatest followers, participating in Balkan-Ji-Bari functions, have been given, and it is hoped, they will please you.

JAI HIND!

THAT BIG BLUNDER

A boy rushed into a drugstore and demanded a quick cure for a serious case of hiccoughs. The druggist promptly

picked up a bottle and cracked it over the man's head. Down he went with a groan.

The druggist smiled produly. "You haven't got your hiccoughs any more, have you?" he gloated.

"It wasn't for me," gasped the boy. "I needed it for my sister. She is sitting in the car outside."

ALAN'S REWARD

Alan was busy helping Father in the garden when he suddenly stopped.

"I say, Daddie," he called excitedly, "I've just remembered that there's a model railway in the park. Can I have three pence for a ride on it?"

"It's rather late, now," said Father. "You can go tomorrow."

"But this is the last day, and if I don't go now I shall never have a ride," said Alan woefully.

"All right," laughed Father. "Off you go."

Alan dashed off; but when he got to the part he found the workmen already dismantling the end section of the track.

"I'm afraid you're too late," said the engine driver whom Alan asked for a ride. "We are just finishing. Haven't you had a ride?" he added.

Alan explained that he had been working in the garden and had forgotten the time.

"Oh, well, such hard work deserves at least one ride," smiled the driver. "Hop on the tender."

So Alan got his ride after all; and he had a fine tale to tell his friends, for the friendly driver actually let him operate the controls.

All Good Wishes from your loving Dada

"Gulistan"

Khar—Bombay 21

his patrimonial accumulation of wealth or rents arising from similar acquisitions of property. What is socialism or communism if not the rendering into daily life these principles of non-accumulation? To do so would be theft. Such exalted principles cannot be of universal applicability for it all men became celibates the world would come to an end. These high principles point to a way of life so as to warn those guilty of moral aberrations against their impending doom. A diluted version of these principles was taught by Bheeshma to Dharma Raja when the former prescribed and defined.

Nithya athidhyam (perpetual hospitality) — serving the same menu to people eating in one line.

Nithya Brahmacharya — as confining one's attentions to one's own wife and

Nithya athidhyam (perpetual hoseness meal and meal. On one occasion the writer quoted this passage from Mahabharat and Gandhiji said:—"look at that!" in a tone of disapproval for these definitions did not satisfy his exacting standards of celibacy, hospitality or fasting.

Conception Of 'Full Life'

Mahatmaj's conception of a full-life, was not satisfied if you removed untouchability or promoted communal harmony, you must add to the country's economic prosperity by promoting

GANDHI THE FULL MAN

(Continued From Page 5)

village industries of which Khadder is the Prince, so as to make the nation self-sufficient, artistic and engaged in productive employment. On one occasion when in answer to his question, I said that all my dress was made of self-spun, hand-woven yarn, he asked me whether the shoes I wore were of dead animals' skins, as contrasted with the killed animals. And my affirmative answer gave him real joy. But that joy would be complete only, if I did not send my children to school, if I did not seek a place in the legislatures, if I did not sue in Law Courts. And when all investigations yielded affirmative answers he was fully pleased. He was not the sort of master that would flatter his pupils even to encourage them but pointed out where still the pupils' defects lay and how he could still improve. The perfect life was his aim. He was agging Meeraben because she did not tie up the dastar aright, so much so that the latter burst into tears. From a lingering color patch in a washed handkerchief, to an extra date served to him at dinner he was critical to a degree and was not sparing in his habit of correcting, for he wanted to be correct to a fault.

In one of his itineraries in Andhra he was to start at 6 A.M. and at 6 A.M. he was in the car. "Why don't we start?" asked he and when the answer came that X missed his bag, down came the crushing reply "Oh yes — some people miss their heads." On another occasion, when the delay was caused by a member of his staff, he exclaimed: "Oh Fearaylal is a poet!" He never suffered fools gladly, much less rogues. But when truth was admitted, he was always ready to forget and forgive, and whatever was stated in defence, he was prepared to accept as truth. He always took every one for an honest person and would not suspect his colleagues, fellow workers or pupils for that is violence.

Perils Of Truth

Truth speaking, he knew was perilous, but the perils of Truth are much safer than the security of prevarication. When Baba Gurudutt Singh the leader of Komagatamaru fame was in hiding for seven years after the firing at Dum Dum in 1914-1915, he advised the Sardar to deliver himself up to the Police and this was done through Gandhiji himself in 1921 (November). Likewise when Sardar

Prithwi Singh who had escaped from Police custody during his transfer from Rajahmundry to the Punjab, and was out of view from 1921 to 1937, Gandhiji advised him to deliver himself up and the same old process was repeated. That is the only way of acting Truth. In both cases, the punishment awarded was a year as against the voluntary punishment of seven years in the one case and sixteen years in the other. Life was stunted in both, for while the body was free, the soul and the spirit were crushed. Truth however incarcerated only the body for a year but liberated the spirit so that it might play its part in the wider realms of uplifting emotion and exalted thought. What Mahatmaj wanted was not life, but the full life, the many sided life, the multifaceted activities of life, in which not merely the world-conquering will, but the Heaven-aspiring soul could function without let or hindrance. That was the philosophy of seeking imprisonment, that was the rationale of voluntary fasting, that was the raison d'être of self-imposed silence. His Satyagrahic life was the expression of the full life sought to be led by himself and suggested by him as the standard to be aimed at by others. There was an unflinching harmony between his precept and example. He always stood for the integrity of the spoken word and always meant what he said and did what he meant.

INNER VOICE OF THE MAHATMA

By Sir Stafford Cripps

"His passage from us is a loss to all the world, for where can we find today the leaders who are able to emphasise by their own life and actions the overpowering force of love in solving our difficulties," observed Sir Stafford Cripps, Chancellor of the Exchequer, paying a tribute to the memory of Mahatma Gandhi at an intercession service in Westminster Abbey.

Sir Stafford said: Mahatma Gandhi started life in a way that any of us might have started. He studied to become a lawyer and in the course of those studies he became a student of the Middle Temple here in London where he later qualified by being called to the Bar.

"In his later years he looked back on those days with no regret and often spoke to me about them. He was proud of his legal qualifications and used to recount the early triumphs that he had when he went to practise in South Africa.

Religion Was His Life

"It was there first that he came into contact in an intimate way with the difficulties of his own people. He became the Indians' and the poor man's lawyer and had his mind strengthened in the will and the purpose of leading his people out of their bondage into freedom.

"Already his deep religious conviction of non-violence had taken shape, based upon the policy pursued in the great days of Hinduism in India.

"Non-violence for him was not a negative policy; it was much more than that. It was the determination that the power of love should triumph—a determination based upon a deep and unshakable belief in that power. It was by that power of love that he was determined to liberate his country and for that purpose he returned to India and spent many years walking up and down its length and breadth preaching his gospel of freedom through love and non-violence. He never took the view that he must divorce his religion from his everyday life. Religion was his life and his life was his religion.

He Fasted For His People

"When he was injustice or when he thought the time ripe for some advance of his people towards their freedom he applied his belief by action. He knew, as no other man perhaps has ever known, the spirit and character of the Indian people of all races and creeds. He understood how self-sacrifice appealed to them and he made his own self-sacrifice the central feature of all his actions.

"He lived the simplest of lives, surrounded by an evergrowing band of devoted followers. His food, his clothing, his lodging were all the simplest. He indulged in no luxuries and did without many things that most of us would regard as necessities. His most powerful weapon with his own people was his willingness to fast, taking upon himself the sins of other and thus doing penance for them.

"He was never arrogant, but he had the stubbornness of determination which it was impossible to overcome, when once he was convinced as to the rightness of his course.

"He was no simple mystic; combined with his religious outlook was his lawyer-trained mind, quick and apt in reasoning. He was a formidable opponent in argument, and would often take up the attitude that his views and the policy he was advocating had come to him in his meditations from God, and then no reasoning upon earth could make him depart from them.

"He knew he was right." It was by prayer and meditation that his mind was often made up, and not by reasoning with his fellow men.

Fearless Believer

"He stood out head and shoulders above all his contemporaries as one who believed, and who fearlessly put his beliefs into practice. I know of no other man in our time, or indeed in recent history, who so fully and convincingly demonstrated the power of spirit over material things. In his religion he was Catholicist in outlook.

"A sincere Hindu, he did not seek to convert others to his religion, for he recognised the value of all true religions in the influence they could bring to bear on man's lives. But he expected others to live up to their own religious beliefs as he lived up to his.

"He felt no religious or racial opposition from Muslims, Christians or

any other. He had, as he himself said, sought to absorb all that was best from the other religions and he asked others to examine Hinduism to see whether there was not something of value that they could take from it.

"He stuck firmly to his own views as to the way in which Indian freedom should come, but he always tried his utmost to avoid all communal feelings and rivalries.

Peace Mission

"I was in the supreme effort to heal the differences between the Hindu, Mussulman and the Sikh that he was engaged at the time of his death. It was the greatest task that he had ever undertaken and in it he had already had a large measure of success. Almost alone he had already quelled the disturbances in Bengal which, but for the force of his character and teaching, would undoubtedly have led to disasters as serious as those in the Punjab.

"His attitude to the British as individuals was always one of friendliness and even extended as far as that somewhat impersonal entity, the British people. He had no wishes except for their happiness. Many people will remember his visit to Lancashire at a time when there was bitter feeling against Indians over the affairs of the cotton industry. He walked, as was his custom, among the workers, and by his personality and sympathy got their almost universal acclaim.

"His personality was magnetically attractive, especially in those intimate personal talks to which he gave so much of his time. He was always ready—except on his days of silence to counsel and advise in small things, as well as great. He was truly a friend of everyone he met.

Faithful Friend

"I certainly always found him a

"He was no simple mystic; Combined with religious outlook was his lawyer-trained mind, quick and apt in reasoning. He was a formidable opponent in argument, and would often take up the attitude that his views and the policy he was advocating had come to him in his mediation from God, and then no reasoning upon earth could make him depart from them".



SIR STAFFORD CRIPPS.

good and faithful friend upon whose word I could rely. It was at times difficult for me to see things through his eyes and to follow his reasonings. But then I had the Western European background of thought, while he was steeped in the philosophy of India and the East. He took a strong view, however, of what he regarded as the unsympathetic and wrong attitude of successive British Governments in their policies, and he found it hard to realise after the war that there had been a great change of outlook in this country though, I believe, that he was finally convinced of this after the visit of the Cabinet Delegation to India in 1946.

"The fact that he resisted—by his policy of non-cooperation—the British-controlled Indian Government was a natural and, I would say, proper reaction of a keen Indian nationalist bent upon winning the freedom of his people by non-violent means.

I feel fairly certain that any of us who had encountered similar circumstances in our own country would have taken action of the same kind had we had his spiritual force and his political determination.

"He stands out as a great example of spiritual strength which should help to guide us—as well as his own people—in the difficult years that lie ahead. His passage from us is a loss to all the world for where can we today the leaders who are able to emphasise by their own life and actions the overpowering force of love in solving our difficulties. And yet that is the doctrine which Christ taught us and which we as Christians profess.

Lesson To Learn

"May not the whole world learn from his life something of fundamental value. That it is idle to cry and save ourselves from destruction by the use of force and that our greatest weapon of salvation is the supreme and redeeming power of love.

"It is our earnest prayer that in his own country his example of patience tolerance and love of his fellow men may live on to bring their peoples through the troublous times which now beset them, into that fair and happy future which was ever his wish, and for which he steadfastly worked and sacrificed throughout his life.

"No words could perhaps better sum up his spirit than those of Thomas A. Kempis: 'Love feels no burdens, thinks nothing of trouble, attempts what is above its strength, pleads no excuse or impossibility, for it thinks all things lawful for itself and all things possible. It is, therefore, able to undertake all things and it completes many things and brings them to conclusion where he who does not love faints and lies down.'

I cannot isolate politics from the deepest things of my life, for the simple reason that my politics are not corrupt, they are inextricably bound up with non-violence and truth.

I believe that the sum total of the energy of mankind is not to bring us down but to lift us up, and that is the result of the definite, if unconscious, working of the law of love. The fact that mankind persist shows that the cohesive force is greater than the disruptive force, centripetal force greater than centrifugal.

I have that implicit faith in my mission that, if it succeeds as it will succeed, it is bound to succeed—history will record it as a movement designed to knit all peoples in the world together, not as hostile to one another but as parts of one whole.

I refuse to suspect human nature. It will be bound to respond to any noble and friendly action.

WHAT is true of individuals is true of nations. One cannot forgive too much. The weak can never forgive. Forgiveness is the attribute of the strong.

I DO NOT want to be reborn. But if I have to be reborn, I should be born an untouchable, so that I may share their sorrows, sufferings, and the affronts levelled at them, in order that I may endeavour to free myself and them from that miserable condition. I, therefore, prayed that, if I should be born again, I should do so not as a Brahmin, Kshatriya, Vaishya, or Shudra, but as an Atishudra.

—MAHATMA GANDHI



HOWARD SCHENKEN & RICHARD L. FREY

North-South vulnerable. South dealer.

NORTH
A 5 3
Q J 8 7 2
K 6 4
3 2

WEST
Q J 10 6
6
J 9 8 7
10 5 3 2

EAST
K 8 7 2
K 9
10 5 4 3
J 7 6

SOUTH
9 6
A 10 5 4 3
A Q
A K Q 8

The bidding:
South West North East
1♥ Pass 2♥ Pass
4♥ All Pass

need the club ace if the heart finesse were successful.

For such hands as North's it is proper to improvise a one-round forcing bid in a lower-ranking suit. North could afford to respond two diamonds. Then if South merely rebid two hearts, or three diamonds, North would raise to three hearts. Actually South would have rebid three clubs, however, and over that North could bid four hearts. South would make some other bid (whether five hearts or four notrump would depend upon the slam convention being employed), but in any case North could then have gone on to slam.

WHEN an expert must choose between the more conservative and the more venturesome of two bids, he is likely to choose the former. He has learned by bitter experience that it is sometimes better to miss a game or a slam than to court disastrous penalties through getting too high. However, he is sometimes able to find a compromise between over-conservatism and over-optimism—even though this means departure from orthodoxy.

Obviously, there was something wrong with today's bidding, for six was a laydown and a grand slam was made when the heart finesse succeeded. The bids of both partners were open to question. After North's two heart bid, South might have bid three clubs—but he reasoned that if his partner's two heart bid were correct there was little hope of a slam. His jump directly to game was on the theory that there was no point in giving the opponents any extra information.

North's bid was more open to criticism. He was very close to having a three heart bid, but he lacked half a trick in high card strength. His two heart bid, however, was more of an underbid than three hearts would have been an overbid. Not a few near-minimum hands with which South would properly pass a single raise would offer a good chance of making game. (As may be seen, South could make game with small cards of, replacing his club king-queen and diamond queen; in fact, he wouldn't even

STORY OF 30 DAYS OF PEACE MISSION

(Continued from page 3)

that Gandhiji's departure for Noakhali would be postponed in view of the threatening communal situation in the city and owing to Gandhiji's eagerness to be fully apprised of the Calcutta situation. A deputation of Muslims led by Mr. Osman waited "on Gandhiji and placed before him a memorandum detailing their grievances. During his prayer meeting that afternoon, Gandhiji said that all his life he had served both the communities without reservation. If he found, when they were at the threshold of freedom, that the communities had gone mad, then the utmost that he could do was to place his life at the hands of God, because he would not like to see such madness. The reference was interpreted in the Ashram circles as hinting at the possibility of a fast by Gandhiji.

Gandhiji's arrival in Calcutta on the eve of Independence evoked public enthusiasm not witnessed in recent years. Lakhs of people went to have his Darshan and to hear his after-prayer speeches in the Sodepur Ashram. In the meantime, news had arrived that Chittagong was in the grip of a devastating flood, and the miseries of the people knew no bounds. In his after-prayer speech, which was read out, the day being Monday, his day of silence, next evening, Gandhiji ex-

pressed his concern for the flood-stricken people there and suggested the formation of a "strong reliable committee" to collect and distribute funds for the relief of the sufferers. "It is hardly necessary to remind ourselves in the face of such a catastrophe that we may not think of east or west or Pakistan and Hindustan", said Gandhiji. Referring to the relation between the two Bengals, the result of the partition of the country, Gandhiji said that leaders of both the communities, if they were one at heart, should go to East and West Bengal and show that they had no difference now to quarrel over.

Peace Mission

That afternoon (August 11) Gandhiji made a two-hour tour of the riot-torn areas of Calcutta. The communal situation in the city had deteriorated and Gandhiji cancelled his proposed Noakhali tour and embarked on a peace mission in the city along with Mr. H. S. Suhrawardy, the Muslim League Prime Minister of undivided Bengal. He made this announcement at his prayer meeting on Tuesday, August 12. He also announced his intention to live in one of the worst-affected locality and see what could be done by joint effort. He also said that he and Mr. Suhrawardy would live under the same roof and would see together all visitors. "People should have the courage to speak out the truth under all circumstances and in the presence of those against whom it had to be said", said Gandhiji. The decision was taken on the request of Mr. Suhrawardy, who suggested that Gandhiji should prolong his stay in the city and work till real peace was restored.

In pursuance of his mission of helping to restore peace in the city, Gandhiji left Sodepur on Wednesday (August 13) and took up his residence in a vacant house of a Muslim nobleman in Balighat area, a mixed locality in the north-east suburb of Calcutta, which was the worst affected area. Immediately after his arrival there, he had to face a hostile crowd, who resented his action and characterised this action of Gandhiji as an attempt to save the Muslims while neglecting the cause of the Hindus. The whole evening was passed in replying to their angry questions. This went on till 10 o'clock at night.

Gandhiji's appeal for peace had already started bearing fruit and the number of communal incidents was on the decrease. But an unthought-of miracle happened on the independence eve, unique scenes of fraternisation between Hindus and Muslims were witnessed all over the city on Thursday, August 14 and they continued till the next day. The inspiring scenes, which could not be visualised even a day before originated from some of the plague spots in the city. Soon the feeling spread from one part of the city to the other. This demonstration of goodwill and friendship between the two communities who had been fighting for the last one year, suddenly forgot all enmity and prepared jointly to celebrate the historic and happy occasion of the transfer of power. Large crowds of Hindus and Muslims intermingled with each other; there was a free flow of rose water, exchange of flowers and



MAHATMA GANDHI AT PRAYER

national flags, and the crowd forming one large mass of humanity moved along the streets shouting cries of 'Jai Hind' and 'Hindu-Muslim Ek Ho'. The after-prayer meeting of Mahatma Gandhi was without incident and Gandhiji exhorted all to observe the Independence Day as a day of fasting and prayer.

Mahatma Breaks Fast

On the Independence Day Calcutta went mad with joy and enthusiasm. The friendship between the two communities was without reservation. Beliaghata became a place of pilgrimage for the citizens and throughout the day unending streams of people went to offer their respects to the Mahatma. There were also moving scenes of Hindu-Muslim fraternisation before his residence. Gandhiji broke his 24-hour fast in the evening and toured the city. He was given a rousing reception everywhere.

The Id, the great Muslim festival, fell on Monday, August 18, and Gandhiji addressing the vast joint congregation of Hindus and Muslims at the Mohammedan Sporting Club ground in the Calcutta Maidan, said that he was happy to see that Hindus and Muslims had come to attend the prayer meeting in such a large number. At his request the Government withdrew the military and police pickets who had been posted at Beliaghata to guard his following the disturbances a few days ago.

Gandhiji's task of restoring peace to the city was fulfilled and he was considering of starting for Noakhali. But the people of the city demanded his continued presence. In his after-prayer speeches for the following days, Gandhiji advised the people to perpetuate the hard-won peace. He unequivocally condemned the Punjab riots and even expressed his intention of going to the Punjab. He also interested himself in the rehabilitation of riot victims and appealed for speedy work in that direction.

Mahatmaji was due to start for Noakhali on Tuesday, September 2, when most unexpectedly Calcutta's peace was again disturbed by a re-

grettable flare-up of communal trouble. He was deeply moved at this recrudescence of violence and began a fast at 8-15 on Monday, September 1, night "to end only if and when sanity returns to Calcutta". On the previous night, a crowd invaded the residence of Gandhiji at Beliaghata with a bandaged man, said to be assaulted by Muslims. They did a great deal of noise, there, smashed window-panes and some of the rowdies entered the residence and knocked at the doors. Gandhiji came out and tried to pacify the infuriated crowd. But they were in no mood of agreement. A lathi aimed at Gandhiji missed him and a brick hurled at him hit a Muslim friend who was standing by his side. Gandhiji abandoned his Noakhali visit and started his fast.

Never To Return

Gandhiji's fast created a stir all over India. His health was failing and it was apprehended that he might not be able to stand the rigours of a fast at that advanced age. Leaders of all sections of people combined to restore peace in the city and save the precious life. Peace brigades were brought out, the Press carried on a vigorous peace campaign and every leader appeared for peace. The result was almost immediate. The public had no sympathy for the rioters and they were soon brought to book. The city returned to normalcy after a brief spell of disturbance and Gandhiji broke his 73-hour-fast on the written assurances of leaders that they would be personally responsible for the maintenance of peace in the city at 9-15 on Thursday night following a day of complete peace in the city. Men belonging to different communities surrendered their arms to Gandhiji and assured him that they would see to it that the peace of the city was not disturbed again. Gandhiji told them that if there was any recurrence of trouble, he might have to undertake an irrevocable fast. Even since the communal situation of Calcutta has continued to be peaceful. After exactly thirty days' stay in Calcutta, Gandhiji left the city for Delhi on Sunday, September 7, never to return in body. —P.S.B.

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Hauz Kazi Delhi (India).

The Gracefulness Of Art And Rhythm

ART and rhythm are perhaps the key note of this universe. Everything in this universe abides by one law, the law of art and rhythm. This art and rhythm are so inextricably, harmoniously and inseparably intermingled with each other that their separate existence is not always perceptible by senses other than highly developed ones. You shut your eyes and then open again and all that you see around you are full of artful rhythm. Only you must have eyes to see and finer and keener senses to perceive. Rhythm is art and art is rhythm.

The Beauty Of Day Break

In the morning have you ever seen a serene beauty of nature. Have you seen buds opening slowly and systematically, one by one? Don't you find an undercurrent of harmonious rhythm? Don't you feel a rhythmical song in the first grey of the morning? What a colour symphony of high degree pervades all over the eastern horizon! If you have ears to note and eyes to see you will see how artistically and rhythmically leaves are making an up and down motion with zephyr, how that mild glow of morning light is getting stronger and stronger and finally the fiery ball of light—the Sun creeps out and I assure you, there is rhythm and a heavenly art in this sort of day break.

The song of birds, the drone of bee, the flight of dazzling butterflies lie so many sparks of different colour in the atmosphere are all rich in natural artful rhythm. When dew drops are lavishly strewn on the green grass and on green foliage like so many pearls and when they emit a colourful light in the crimson glow of the morning, will you be so careless as to miss a suppressed rhythm in them?

All the planets, the Sun, the earth and all other heavenly bodies go round their own orbits. If there is a discordant note in the rhythmical movement then perhaps they will collide and the whole of universe will come to an end.

Go to any dense forest and sit by the side of a rolling fountain as motionless as a statue and nature will entertain you with thousands of her songs and with thousands of her different movements. Such songs are heard and such movements are seen perhaps only in dreams. Are these not full of wild art and sensitive rhythm?

The fawn plays on the green. Mark their frolicsome dance. There is an instinctive art and a gay rhythm in that glorious dance.

Mark carefully the dark and curly overwhelming clouds in the sky. How a small bit of cloud gets bigger and bigger and finally covers up the whole sky. Then comes the rain pattering through trees and meadows. Cannot you hear a rhythmical music in it, and also in the zig-zag flow of water in small streamlets along the fields, hills and dales, to lose their existence finally into oblivion. Are they without rhythm?

The Quake Of 1934

Did you see the great earthquake in 1934? How the quake came rumbling and how a part of the surface of the earth had a cradle-like movement and then how one by one magnificent cities tumbled down. How heart-rending cry of thousands of wretched and helpless sufferers filled the sky with horror. But then all those were not without cruel art and rhythm of unkind nature.

There comes a girl in her full bloom of youth and with a pitcher of water on her waist. Does she not look graceful when she moves and when her hips heave up and down at every step, when the glingling anklets ring a note of unearthly music in accompaniment of the dripping sound of water striking against the long narrow neck of the pitcher? Is it not rhythmical? It is not a fact that poets of different ages have written a lot on this movement of a girl?

Again, contrast this girl with a widow. World does not hold in store any happiness and anything bright prospects for her. A white garb is all that she can use. There is no red vermilion mark on the centre of her forehead. She has to undergo all sorts of hardships for no fault of her own. She works from sunrise to sundown. Still she has to depend on others for every bit of thing she wants. Society is always up against her. But then there is a graceful pensive mood in her dry and lack-lustre appearance. This gracefulness is nothing but a touch of an unconscious rhythm and her person is wrought with an art, detectable only by a man of poetic temperament.

Vision Of World, Free From Cares And Anxieties

BY SAROJENDRA KUMAR MITRA

Trembling of lotus by gentle breeze in a transparent pool is another example of silent music of nature.

The Gale And After

What a cool and charming breeze. Come on, let us have a walk through the green under the blue vault of the heavens. What is this? The pleasant breeze is deepening into a gale every moment and now in the north-west horizon there appears a speck of cloud. With what speed it increases in size! It covers up the sky very suddenly. Now there is no more breeze. The gale has come at last. The gale demon comes with a wealth of dust, destruction and havoc. In a trice the colourful nature changes into a dark hue. The enormous trees are uprooted, the huts—perhaps the only shelter of the poor, are blown off, corn fields—the hope of poor farmers, are devastated nests of innocent birds are thrown down on the ground and the

semi-dead or preparing for death. The country wears a desolate and unceremonious attitude. The shadows of cruel death is clearly visible on all sides, on every home, and on individual movements of all living creatures. Ah, do not shriek with fear, my friend. He is not a ghost. He is a living being like us. Only he has undergone a bit change. He has become a living anatomy and the shadow of ghastly death is dancing over his eyes and person. See there the vultures are merrily feasting on the dead bodies. Their ominous wailing is punctuating the dreary sky. Howling jackals are boldly moving about in the broad day light quite heedless of the then living creatures. See the wretched lady, still clasping her dead and decomposed child. What is going on there—a struggle yes a struggle for existence—a pouncing upon a rotten bit of something in the dust.



Sunning But Not 'Sun-Dried'

gay nature becomes the play ground of infernal fiends. Yet there is a fearful but artistic beauty and a ruinous rhythm in this fury of raging storm. There is beauty in how a peaceful nature changes into awful ones.

I do admit, there is a world of art and rhythm in Uday Shankar's dance but it cannot be denied too, that there is no art and rhythm in nature.

Just take the trouble of sitting by the side a running brook. If you calmly and quietly listen to the sweet murmurs of the rippling waves kissing the bank, a note of musical rhythm will be wafted to your ears and, if you are a poet, the music will surely take you to a visionary world, free from cares and anxieties.

One morning go to any paddy field and see the wavy movements of the plants and you will find a rhythm in that too. But then you are to be very alert and must keep your ears and eyes open. Otherwise you will miss it.

In The Trail Of Death

Come along with me again and I shall give you more examples of alarming beauty of nature in her nakedness. We have come to a famine-stricken land. What a pity indeed, thousands are lying on the road, dead,

bin. What a terrible smell is coming out of decomposed dead bodies.—The whole atmosphere is polluted. What that man is doing? Look! He is drinking water from a drain as calmly as if he is having a cold drink. Here is something interesting. See a man is in death agony. He shrieks, crouches with pain and is violently throwing his limbs. Let us watch him. His movement is slowly calming down, blood-shot eyes are almost closed. Now he is no more moving, he is beyond mortal pain and sufferings. He is dead. Death has laid his icy hands on him. Are you afraid? Well let us go away from the dead-man's land. Now, tell me what have you marked there? What! nothing but death and destruction? Oh then you are a man of very cheap sentiments. You marked only death and destruction. But did you not mark the wild and fearful workmanship of death everywhere? Did you not mark the forlorn play of cruel Fortune. Did you not find a loathsome art and a heart-rending rhythm all over. How your ears have missed the long-drawn song of misery and wretchedness in the nature? I tell you this is what is known as the diverse rhythm of life as contrasted with a happy rhythm of life. But what I saw, do you know?

I could find Death in his ruinous artistic and rhythmical form—dancing a mad dance of destruction.

A Jeer Of Fortune

Absorbed in our talks we have reached a sandy part of the country. Look ahead amidst the sandy wild. There is a tree, with spreading boughs, SANS leaves and SANS life. A woman is standing there. One can clearly say from her outward look that she has lost everything in this world. Her dishevelled hair is floating with the wind. She is in tattered gear. The wretched lady is shedding tears—tears of sorrow and misery. But look! There is also an artistic and rhythmical freak of nature, a jeer of Fortune.

In conclusion I must say that there is art and rhythm in everything—in flying clouds, in frosty wintry light, in death, in life, in flowers and buds, in movements of butterflies and fireflies, in storm, in ocean, river, fountain, war, song, dream and in many more which are perhaps beyond imagination.

IN SHORT THE WHOLE OF UNIVERSE IS MOVING ARTISTICALLY AND RHYTHMICALLY.

There are so many arts and rhythm in this universe that millions of talented artists like Uday Shankar will pale into insignificance before they finish even a fractional part of them.

Yet men always pine for what is not. They are constantly trying and trying and, who knows, one day they will not reach almost perfection. It is hope and it is never bad to hope. Hope is the life spark and life blood.

If a man forgets what is art and what is rhythm of life and universe then perhaps he should not claim to have supremacy over other creatures.

HOUNDS PASTURE

(Continued From Page 2)

on it lay a shrivelled and split up piece of cedar wood which had been a pencil. The graphite had long gone to impalpable dust; as graphite in the presence of lead will do Basil Magerison secured the diary, dusted it, and read:

"Plate—probably seven hundred ounces most of it silver gilt but of rare workmanship. Memo: Make guarded enquiries about worth of silver gilt work of fourteenth, fifteenth and early sixteen centuries. Communion cups and plate, all in fine gold. Memo: this should be kept separately and offered to the Archbishop; it would be a shameful thing if Moresby got his evil fingers on it. Pearls—most of them scarred: acid action. Small loose ones gone to dust: of remainder 74 large ones ranging from size of a pea to that of a marble, perfect in their orient and shape. Worth at least £20,000. Diamonds: 67; from splinters used to pierce the heads of the two silver croziers in chest A to the big ones found in chest B; evidently tribute of some kind for they had been placed in a sealed leather bag. Seals suspiciously like that of the Thorold family—what rogues those old monks were! Emeralds: fifteen. Memo: this is strange having regard to the vogue which the 'Aaronic stone' had among the old pre-Reformation clerics. Must be some more somewhere. Search in east gallery later; beneath tombs of men killed and buried in the lead workings. Topaz—numerable pieces. Not so very valuable: to be counted carefully later. A relic containing incinerated bone with a Latin inscription later to be interpreted. This is alabaster: probably the remains are those of an early Roman martyr. Memo: Offer to Minister authorities or to Archbishop personally. Again a treasure that Moresby must not be allowed to handle. This list completes work for the day. Two chests still lying unopened. Memo: George Shackleton tells me that Leathley was seen in Thewle last night and I am to—"

And there the last chronicle of the man who had died under the earth broke off.

Magerison looked long and earnestly at the dead thing, then reverently laid the diary by its quiet hand.

He went back to Dorothy Thorold and her fire.

"The mystery of Hound's Pasture", he stated gravely, "is solved in its entirety."

"Who—who was he?" She nodded toward the stone death chamber.

"Your grandfather's twin brother," Magerison's voice was passionless and weary. "Killed by Leathley or—by your grandfather to gain on the one hand the inheritance of the treasure on the other the inheritance of the Priory!"

(To be continued)

HIS MEMORY IS EVER GREEN

